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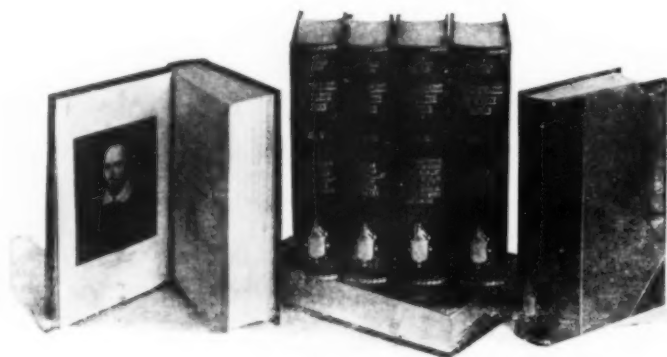
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## The Christian Century Company

358 Dearborn Street. CHICAGO

# The Christian Century

Vol. XXII.

CHICAGO, ILL., MARCH 2, 1905.

No. 9.

## THE PREACHERS OF CHRIST

Frank G. Tyrrell

We break the fetters, free the slave,  
Throw down the dungeon walls;  
We tell of Him whose power to save  
Embraces all He calls.

From that far home in Nazareth,  
From murmuring Galilee,  
From rushing Jordan's perfumed breath,  
From dark Gethsemane—

We hear the call, so sweet and low,  
It thrills each fainting heart;  
It tells of peace the world may know,  
Bids spectre fears depart!

"Thy sins are all forgiven thee,  
Ye know not what ye did;  
Accept the ransom, full and free,  
For this my blood was shed."

Unfurl His banner! Preach the Word!  
Go forth like Gideon's band;  
And pause not till the world has heard.  
Make this Immanuel's land.

## EVENTS & COMMENTS

The eighty-eighth annual report of the American Bible Society shows that this society issued last year 1,770,891 copies of the Bible; 929,823 of them from the Bible House in New York, 841,068 from the society's agencies abroad, being printed on mission presses in China, Japan, Siam, Syria and Turkey. The total number of Bibles issued by this society in 88 years is 74,441,674. Other publications of the society are: "Bible Society Record," a monthly periodical which holds a place with the best missionary literature, and many valuable pamphlets as "The Book that Makes Nations," "Where and How the Bible Goes." About a year ago the society was forced to either retrench or secure larger contributions. A general appeal was made, which was responded to so liberally that there was a marked increase in the receipts last year. To continue the work undertaken, this larger offering must continue. This work is worthy the support of all Christian people. Contributions should be sent to American Bible Society, New York.

It looks as if Standard Oil is coming to judgment. Kansas is leading the fray. That rich commonwealth has a new source of wealth in its oil fields and in true Kansas style proposes to preserve them for the use of the many. The Standard enters with its usual tactics. It monopolizes the refining by "clubbing" to death all small competitors. "Clubbing" is the phrase applied to the well known tactics of the Standard in arbitrarily lowering prices even to the point of all but giving away the oil in the district where the small refiner sells until

he is driven to the wall or accepts Standard terms and sells his product to them in the crude state. Kansas passes a law compelling a uniform rate at all places. The Standard lowered the price of crude petroleum from \$1.20 per barrel to 70 cents after it had effectively monopolized the refining in the new fields but the price of kerosene to the consumer remained the same. Kansas now establishes a state refinery at the cost of \$200,000. It will be a branch of the state penitentiary at Peru, in the heart of the oil district. The trust still had the advantage in shipping because of its great pipe lines and the Santa Fe raised freight rates on crude oil to river points from 10 to 17 cents per hundred. It also charges 15 cents if the oil is in barrels instead of tank cars thus killing the mass of small producers. Kansas passes a law making the pipe lines common carriers and like railroads they will be compelled to carry all oil brought them at a uniform rate. The state also asks the president to investigate the blanket lease the Standard holds to some 600,000 acres of Indian Territory oil fields and engages Frank Monett, who as State's Attorney drove the trust from Ohio before the bosses could turn him out of office, to conduct all litigation that may arise. Now a half dozen other states begin action and the Secretary of Commerce and Labor is to investigate. Standard stock takes a tumble of \$21,000,000 and a battle royal is on. There is a nemesis for all wrong.

E. B. Sanford announces the convention of the Federation of Churches to be held in New York, Nov. 15 to 20, 1905. This will be the first great delegated convention of representatives appointed by the highest ecclesiastical assemblies of the leading denominations of the country. Delegates representing denominations whose aggregate membership is more than seventeen millions will be assembled for mutual council and federated action regarding matters of common interest. This convention will be a manifestation of the growing spirit of unity among all Protestant bodies. It will seek to make this unity a more effective, practical power in advancing the interests of the Kingdom of God in every part of the land.

The Illinois Anti-Saloon League has accepted the Local Option Bill introduced into the Senate by A. J. Anderson, of Rockford, and is now working for the passage of the bill in the House. It will be remembered that this bill is practically the one prepared by Superintendent Anderson of the A. S. League, with a referendum clause attached. The referendum feature, if the people adopt the bill, will delay township, municipal, ward and precinct option one year, and county option two years, but it will in the meantime

have afforded the opportunity for creating a strong sentiment in favor of the bill. It is believed that most of the members of the House are favorable toward local option. Some of them fear political loss if they support the bill. Every voter of the state is therefore urged to write the representatives from his district asking him to vote for the passage of Senate Bill No. 95 in the form in which it passed the Senate.

Profound anxiety has been felt throughout the educational world on account of the critical state of health in which President W. R. Harper of the University of Chicago rests. On Feb. 22nd President Harper underwent an operation at the hands of Dr. McBurney of New York, one of the men who operated upon President McKinley, after his assassination. The operation confirmed what had been feared. The Great Educator is the victim of an abdominal cancerous growth so far advanced that the surgeons despaired of relief by the use of the knife and closed the wound. President Harper is, at this writing, convalescing rapidly, and will, it is thought, return to his regular work in a few days. Almost no hope is cherished for his permanent recovery. His physicians admit that he cannot live more than a few months at most. Since Dr. Harper was told about two weeks ago that he would have to undergo an operation, he has worked incessantly to put the affairs of the University in the best possible condition. It is expected that if he is allowed to return to his post for even a few weeks that he will complete many plans for the continued enlargement of the University.

The ministers of Chicago, at a union meeting Feb. 20th, appointed a committee of twenty to visit Mayor Harrison and urge the closing of the saloons on Sunday. The laws of the city are openly violated in this respect. A local paper quotes the mayor as saying that he will take no action in the matter, since he has but a few more days to serve. It is to be hoped that every Christian voter in Chicago will enter into the contest that is now beginning for the election of another mayor and elect a man who will at least give a respectable hearing to those who champion the cause of righteousness.

They are slaves who dare not be  
In the right with two or three.  
—Lowell.

The worth of a man's learning depends  
on the light it gives to the world.

He alone is great,  
Who by a life heroic conquers fate.  
—Bolton.



## EDITORIAL

### THE FOREIGN OFFERING

**T**HE most important duty of the present period is the gathering, reporting and prompt forwarding of the offering for Foreign Missions, on the first Sunday in March. Every church which believes in the best things will wish to share in this service.

The offering for Foreign Missions is the high festival of the early spring. It is the Passover of the churches in illustration of the gradual deliverance of the world from the servitude of ignorance and sin. No church or pastor will wish to miss the right and satisfaction of such an offering. Upon the ministers will depend most of all the success of the occasion.

The first Sunday in March is the date for this event. If insuperable difficulties are in the way of fulfilling that purpose on that date, it may be wisely postponed one week, but rarely more. Promptness is of very great importance in this as in other lines of work.

The pastor should see that prompt report is made to the Foreign Office, and "The Christian Century" will be glad to publish the news from the offering as it comes in. Mail to this office a postal card giving the amount of your offering. If sent in on Sunday night or Monday morning from anywhere within a radius of 500 miles, this report will appear in "The Christian Century" next week.

### THE SUNDAY NEWSPAPER

**T**HERE is a very general feeling of protest against the Sunday newspaper on the part of Christian people, and this protest is founded not on fanaticism but on a sound estimate of its character and influence. There can be no doubt that this new departure in journalism, which is recent enough to be called new, is not projected in the interest of a public need, because the public was unconscious of any such need till the Sunday paper was forced upon its attention. It has been the result of the abounding commercialism of our age, which attempts not only to meet every conceivable need of the public but to discover opportunities to suggest still further needs, which in turn it undertakes to supply.

The Sunday paper is not a vital and essential product of journalism. The daily papers of the smaller cities and towns publish no Sunday editions. Their readers are quite willing to wait till Monday for the news. Moreover, the English journals that have attempted to follow the example of the American metropolitan papers have met a vigorous and effective protest on the part of the public. Two attempts to start Sunday editions in London were given over, after a brief period of experiment.

On the other hand it is only fair that the arguments of the publishers of Sunday papers should be heard. They claim that the publication of these editions does not compel any Sunday work save in the distributing department for the reason that all work on the Sunday paper is done on Saturday, or even earlier in the week. That so far as Sunday

reading is concerned, it is not dependent on their journals, because the readers of the religious press, of Sunday school papers, and of books devote more time to reading on Sunday than on any other day. That there is a demand for papers that devote much more space than can be commanded in the weekly editions, to such subjects as education, art, literature, fiction and general information, and that religious news and articles are supplied in the Sunday paper in sufficient quantity to give the needs of all classes in the community a fair and proportionate consideration.

After all that can be said, however, it remains that the Sunday paper does demand a large amount of Sunday work, particularly in the distribution; that it makes the Lord's day a market day, so far as newsboys and paper stands are concerned; that it desecrates the quiet of the Sunday morning with the cries of the paper vendors, which in the residence districts of cities are heard on no other day of the week; that it serves as an excuse to hundreds to remain away from church services; if the question of going to church is in the least degree an open one, it is most easy for one to settle himself in the morning with his Sunday paper, and put off preparation till it is too late to go, or to find some other sufficient excuse in the satisfaction of reading; that even where there is no actual abandonment of church attendance, and no excuse would be allowed to stand in the way of an actually felt duty, the Sunday paper has had the first chance at the mind, and all adequate preparation of one's nature for the services of worship is rendered impossible. It is perfectly clear that no one ever enjoyed and profited by the attendance upon church to the same degree after indulgence in the Sunday morning paper as he might if he went with a free mind, or with a certain preparation by meditation and religious exercises. If another and final indictment of the Sunday paper were needed it would be the mention of the crude pages of color pictures prepared for children, and eagerly devoured by older people whose taste is not above such vulgarity. It is quite beyond the necessity for argument that no child brought up on the tasteless and shocking perversions of beauty and ethics inculcated in the flaming color tragedies of "the yellow kid," "Muggsy the Boy Tough," "Happy Hooligan," or "Foxy Grandpa" will be likely to appreciate or enjoy the fineness and sincerity of civic art. Right-minded parents will remove such objectionable portions of the papers from the eyes of their children, even when they admit the Sunday papers to their houses. The damage is done in the case of those children whose parents are not sufficiently intelligent to perceive the danger and avoid it.

But another side of the question remains to be considered. The Sunday paper is here, and apparently to stay. What is to be done about it? Are we to regard it as an unmixed evil like the saloon, the gambling hall and the brothel, and to labor for its repression and banishment; or is it to be considered an instrument capable of great evil or great

good, according as it is used, and so treated? There are those who are convinced that nothing but evil can come from the Sunday paper. Such people will bear testimony to their convictions by refusing to allow this edition to come into their homes, and by all possible efforts of protest and opposition. Others will satisfy themselves by declining to take the papers. They may even go the length of avoiding even the weekday editions of any paper that prints a Sunday edition. This would appear to be the only consistent course for a thorough-going opponent of the Sunday paper to pursue. Others again there are who believe that the good or evil of the paper published on Sunday will consist in its character and will labor accordingly to improve the nature of Sunday journalism by every effective appeal to the editors and proprietors to recognize their responsibility to a Christian public. A recent utterance on this subject is worth quoting. At the recent Boston Convention of the Religious Education Association a well-known New England minister read a paper on "The Sunday Press as related to Moral and Religious Education." In the course of his address he said:

"The Sunday paper cannot be suppressed nor checked in its growth, which, of course, must some time reach its limit; and, as a logical sequence of that admission, let us frankly refuse to longer ignore it. We all know that these papers are here to stay, and probably to further multiply the number of their readers. We cannot, if we wish, banish them. It is becoming harder each year to effectively flee from their presence. It therefore remains for us to recognize the Sunday press as a permanent and powerful factor in the thought-life of our land. To close our eyes, as religious educators, to its inevitable influence is, I take it, rank disloyalty to the spirit and aims of religious education. To content ourselves with silent or outspoken regrets and increasing inward jealousy, is surely an ill-considered and feeble program.

"Can we, then, hope in any way to change the prevailing character of the Sunday press so as to lessen elements in it which seem religiously or morally hurtful or at the least useless? and can we substitute something really helpful? Yes, if we know how. We ministers cannot do it by scolding our people for staying at home with their papers Sunday morning and missing our sermons. We cannot do it by condemning, however justly, certain features of the paper which seem to us poor reading for Sunday or any other day. Nor ought we to be too confident that the millennium is at hand because in the columns of the Sunday paper famous divines and distinguished educators write on themes of momentary sensation, even though a few threads of religion and morals may be discerned interwoven into the fabric.

"The only way to change the Sunday press so as to make it forceful for righteousness and truth is to go to the editor's office and lay upon his desk some new literary wares, expounding in skillful form your moral dynamic, and then persuade him that there will be a market for the paper that prints it. This is no impossible achievement, but it needs more common sense than simply offering a sermon written on both sides of the paper and interlined in a clergyman's average penmanship.



"Now, whenever the teacher of religion or morals, distressed over the lacks of the Sunday press, and eager to see its great power turned to higher uses, can present themes of higher interest in a form whose attractiveness to readers will fit his own estimate of the importance of his matter, the problem will be solved. He will find no difficulty in the substitution of such matter for something now in the Sunday paper, and which is staying there only until the editor can find something which his customers would prefer."

This statement has the value of getting directly at some of the facts of the case. We should be glad to have readers of the Christian Century express their opinions regarding the subject. What should be the attitude of a Christian toward the Sunday newspaper? Is its present influence harmful? If so, what can be done by Christian people to improve the situation?

### THE LAST CALL

**M**ARCH 5 marks the beginning of our annual offering for world-wide missions, an offering which promises to surpass that of any previous year. The churches are to be complimented and the Foreign Society congratulated on the prospect. We gladly join with the hard-working president and secretary in sounding out the last call before that notable day. In many churches preparation has been going forward with cumulative energy. Let the climax be reached at the Lord's day morning service. Make everything inspirational. No scolding, no fault-finding, no Jeremiade; but confidence, commendation, gratitude and exuberant hopefulness.

Think of the rapid changes, commercial and political, internal and international, now taking place on earth. New maps are being made; new treaties enacted; new ideas fomenting; new men working. In the colossal expansions and readjustments we see the opportunity of the church. Whatever dynasties are demolished, the kingdom of God must be extended. If earthly crowns are torn from the brows of potentates, they must be placed on the radiant brow of the risen Christ. The Disciples of Christ must translate "coronation" from the realm of musical emotion to the realm of triumphant reality.

We are increasing in wealth, in numbers, in respectability, in all the elements of power. Increased power brings with it increased responsibility; the two God hath joined together, and no man can by any subterfuge put them assunder. We cannot go on "in the even tenor of our ways," and be guiltless. Best of all, we do not want to, we do not intend to. Many Disciples are adopting the tithe system,—enough are now paying the tenth to make a marked difference in the income of our missionary treasuries.

Brethren, the time is short. Soon our day will have ended, and with it, our service.

"For, note when evening shuts,  
A certain moment cuts  
The deed off, calls the glory from the gray."

We have not all eternity for this particular work. God sometimes seems to be prodigal of lives, and summons them away amidst purposes just ripening for the sickle. Suppose this year were our last,—and it may be. Make its record

clean and fair. Do you say the next generation will do what we leave undone? How can they, if we have set them an example of neglect? For the work's sake and the workers', for Christ's sake and them that are Christ's, give and live! Pay and pray! Go and grow!

### PRESIDENT ROOSEVELT

**I**T IS a matter of almost universal satisfaction in America and throughout the world that Theodore Roosevelt is to be inaugurated as President of the United States on the fourth of March. Those whose sentiments are of another sort are so few in number as to be a negligible quantity. Chosen by the largest majority ever given a president since Washington's first election, Mr. Roosevelt instantly removed himself from the arena of partisan strife for popularity by declaring his determination not to seek further electoral honors. This frank and courageous declaration has left him absolutely free to undertake a series of notable public reforms, of which the crusade against the aggressions of capitalistic combines is the most important. And the end is not yet.

That which is most gratifying to the people is the fact that the president is a Christian gentleman, upon whose private life no stain rests and of whose devotion to righteousness there is not the slightest doubt. That which pleases the Disciples of Christ in this young and energetic president is his belief in the value and practicability of Christian unity. A member of the Dutch Reformed church, he yet insists that the separate interests of the different religious bodies must give way to the common interests of the church. That "generous rivalry" of which he speaks in the following paragraph is not sectarian emulation, but the spirit of brotherhood, which seeks only prominence in service. Addressing recently a congregation of worshipers in Washington, he said:

"The forces of evil are strong and mighty in this century, and in this country, as they are in other countries, as they have been in all the past centuries; and the people who sincerely wish to do the Lord's work will find ample opportunity for all their labor in fighting the common enemy and in assuming toward their fellows of a different confession an attitude of generous rivalry in the effort to see how the most good can be done to our people as a whole."

## The Church in Antioch

J. H. Wright

**C**HURCHES, like men, vary in type. Jerusalem, the "mother church," naturally attracts the attention of a people pleading for a return to the primitive faith and practices, yet the church in Antioch is none the less worthy of our study.

It was established by heroes. "They that were scattered abroad upon the persecution that arose about Stephen traveled as far as Antioch, preaching the Lord Jesus." These had seen the blood of martyrdom and the terrific efforts made to crush out the new faith, and yet their convictions were so intense that they sought the Greek-speaking Jews in the great city of Antioch and told the story of the Messiah's advent, death, resurrection and tender of pardon. Those who spoke and those who accepted knew that persecution, sooner or later, awaited them, yet they were undaunted. "A great number believed and turned unto the Lord." Thus began the church in Antioch.

Persecution can not crush out God's work. It may hinder, scatter and seemingly destroy, but it will go on. The apostles refused to stop preaching when it menaced them; Madagascar Christians survived the dread ordeal of massacre; the Chinese Christians bowed to the storm in the Boxer uprising. Some "died in the faith," others survived to show that their faith still lived. Seventy-five thousand Huguenots fell in the awful massacre inaugurated on St. Bartholomew's day for which the Pope could praise God as the end of French Protestantism—but it lived. May our faith be as heroic!

2. It was liberal in its charities. Early in its history Agabus, a prophet from the Jerusalem church, foretold "a great dearth which came to pass in the days of Claudius Caesar." Their hearts quickly responded to the appeal, and these men of the capital city of Syria determined to send aid to the mother church. Nor was it a charitable few that gave the church a reputation for liberality as is

too often the case in our day, for "every man according to his ability determined to send relief." All contributed and in proportion to their means.

And that is the spirit of Christianity. The Christian Herald, with its enormous circulation, can speak the word of India's need and train loads of grain are started at once. Our own missionaries were our almonies to the starving poor. Yet non-Christian India paid no heed. Christ instills charity, deepens sympathy, widens the horizon until a cry for food or for a physician from darkest heathenism looms as a pursestring and secures the consecrated medical missionary.

3. It was a missionary church. It must have seemed hard when the call came to them for their most loved teachers, when the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Yet "where they had fasted and prayed, and laid their hands upon them, they sent them away." God's purposes ripen slowly. His revelation was slow in its unfolding. Seven years elapsed e'er the Gentiles received the gospel. Saul was told on the Damascus road that he must go to the Gentiles. Three years later he prayed that he might remain in Jerusalem, but was forbidden. From his retirement in Tarsus he was invited to Antioch and now God's time had come to inaugurate the first Foreign Missionary campaign.

I think that this was the first living link church, for I do not for a moment suppose that a church so quick to aid the brethren in Judea would allow its most noted teachers to set out without funds.

How eagerly, too, must they have waited for tidings from the missionaries! But no electric messages were possible then, and perhaps they had no definite news until they came back and told the story of their work. With what interest we hear John S. Paton's story of the Hebrides even now, yet Paul went down still deeper than did he. He was as

(Continued on page 216.)

## The Baptismal Dogma A Symposium

(The following are extracts from two or three of the dozen or more letters we have received in reply to an article of J. S. Hughes bearing the above title in the Christian Century of January 26. The excerpts for which we make room cover, we believe, every statement made in Mr. Hughes' article.—Editors the Century.)

It is remarkable that one of our brethren—one who, it is supposed, is acquainted with the book, "Acts of Apostles," should write under the above caption and say, lest we forget, or miss his point, viz., "that as it has become less and less certain that Christ ever commanded baptism at all as a formal ordinance, we have become more and more positive and dogmatic regarding it."

Now, supposing we submit to the eliminating of Matt. 28, 19, which Bro. Hughes practically does, just so long as the book, "Acts of Apostles," stands it will become not "less and less" but "more and more" certain that Christ commanded baptism as a formal ordinance, hence we are justified in becoming "more and more positive and dogmatic regarding it."

If Brother Hughes' use of "formal" is in the sense of "external form as opposed to the real substance," as far as I know the Disciples never were guilty of such "formalism" either in preaching or practice.

What will Brother Hughes do with John 3: 5, Rom. 6: 4-6, Gal. 3: 27, 1 Pet. 3: 21, and many other Scriptures? He will be compelled to cut them all out when he makes baptism less and less certain as an ordinance of Christ, both in form and substance.

Carrollton, Mo.

E. H. Kellar.

I will confine myself to a single point raised by Bro. Hughes. He says:

"Now scholars tell us that so great an authority as Eusebius, if I am not mistaken, is found to have quoted the commission of Matthew in twenty-five different places and never once quotes the words, 'Baptizing them into the name of the Father and the Son and the Holy Spirit.' It is hardly possible that these words were originally in Matthew's gospel," etc.

The impression created by this statement is that the words quoted were not familiar to the early church, that they formed no part of its literature, that although it had Matthew's gospel, it did not have the baptismal formula as we use it, and that therefore this formula was no part of the original gospel of Matthew. What are the facts in the case? Eusebius was born about the year A. D. 260. Died A. D. 340. This appeal to so late a writer as Eusebius on a point of this kind is indeed a peculiar feat. Let us go back of Eusebius. Let us hear from those writers of church literature who lived and died before Eusebius saw the light of day. For instance, let us hear from Cyprian, who was born about the year 200, converted to Christianity about 246, and suffered martyrdom in the year 258—before Eusebius was born. Cyprian says, Epistle 24: "The Lord, when, after His resurrection, He sent forth His Apostles, charges them, saying, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son,

and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.'"

Here we find that the great bishop of Carthage, before Eusebius was born, had the "baptismal dogma," formula and all. Also in Epistles 61 and 72 he quotes the same old formula. Also in Treatise 12, Second Book, Par. 26, he again quotes the same passage from Matthew. Tertullian was born about the year 145. He was born less than fifty years this side the Apostle John's death. So prominent was he in the church that after the stretch of centuries, his name is still a household word in all moderately well read Christian homes. He died about the year 220, long before Eusebius was born. Tertullian says: "For the law of baptism has been imposed, and the formula prescribed. 'Go,' He saith, 'teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.'"—Chap. 13, On Baptism.

And then there is the testimony of Irenaeus. He was born between A. D. 120 and 140. Died about 202. He was bishop of Lyons in France, in the latter quarter of the second century. His writings against heresies were written from 182 to 188. He says:

"He said to them, 'Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'—Against Heresies, Chap. 17. This writer also lived and died before Eusebius was born, and he had both the "dogma" and the "formula."

Further quotations would seem superfluous. By reference to the proceedings of the Seventh Council of Carthage, held in the year A. D. 258, over which the great Cyprian presided, and where eighty-seven bishops deliberated, it will be seen that this baptismal formula is repeatedly quoted. This, too, before Eusebius was born. Hippolytus, who suffered martyrdom not later than the year 239, also quotes this passage from Matthew in his writing against the Heresy of one Noetus. And he does not omit the "formula" either. Long before Eusebius was born the so-called "baptismal dogma" and "formula" seem to have been familiar to all sections of the church. In the light of the facts in the case, the reference to Eusebius rather approaches the "comic." And this is only a sample of what might be done to other parts of the article in question.

Kinross, Ia.

John M. Vankirk.

To insinuate that the Board of the A. C. M. S., by declining to appropriate money, which was not their own, to aid in doing what was not contemplated by the givers, betrays a disposition to make a creed, is very wide of the mark. If every member of that board believed that unimmersed persons should be received into churches of Christ, that fact would give them no warrant to employ other people's money for that purpose, when they had reason to believe the donors were not in sympathy with such business. It is a question of honor and honest stewardship rather than of creed making. The board did only what honest men would or could do, in the case referred to, except to resign their stewardship. Whether baptism is or is not a condition of membership in the churches of Christ, is not the question. When

money is given to plant churches whose membership it is understood will be baptized, it is a breach of trust to use it otherwise. The "dogma of baptism" or any other "dogma" has nothing to do with it.

Pattonsburg, Mo.

J. H. Painter.

### F. M. RAINS



THE cause of Foreign Missions has no stronger advocates than A. McLean and F. M. Rains. These men have been associated in this great service since September, 1893, when F. M. Rains began his work as secretary of the Foreign Christian Missionary Society. Since that time the receipts for Foreign Missions have increased three hundred per cent. This is due in no small degree to the ability and tireless energy of the society's secretary.

Aside from this work Brother Rains has performed a great service in dedicating churches, having during his ministry dedicated more than six hundred houses of worship, raising two million dollars.

His wonderful personality, with his good humor, zeal and optimism have made him a great blessing to the cause of Foreign Missions.

### AN APPRECIATION

Whether we judge the Foreign Christian Missionary Society by the magnitude and importance of the work it has undertaken to do, or by the singular unselfishness and zeal with which it has been prosecuted, or by the steady growth in its receipts and operations from the beginning unto the present time, the organization challenges our approval, our admiration and hearty support. Its task is that imposed by Christ himself on his church—the evangelization of the world. This work has been prosecuted with single-hearted devotion to the cause, and with self-forgetfulness that is above reproach, and worthy of highest praise. The continuous success of the work, and the growing interest of the brotherhood in it and its management, are proofs of the fidelity and wisdom with which the work has been prosecuted. Above and beyond all this has been the gracious reflex influence of the work on the spiritual life of the brotherhood. We owe it to the cause and to ourselves to see to it that we do not fall one dollar behind the watchword for the current year: "A Quarter Million Dollars for Foreign Missions This Year."

J. H. Garrison, St. Louis, Mo.



## The March Offering Habit

Edgar  
D. Jones

**T**HERE is a story of a Miser who from long habit of cheating came at last to cheat himself and with great delight and triumph picked his own pocket of a guinea to take to his hoard. Ole Bull once said: "When I leave off my practice for a day I notice it, when I cease it for a week my fellow-musicians notice it and when I cease for a month the world notices it." Back of Mr. Bryan's platform triumphs is the story of a lad in an Illinois college who took extra assignments of debate and declamation in the literary society and later seized with avidity every opportunity to make public speeches. Habit and character stand related to each other as cause and effect. Religion is described by James as being something by doing something. Not merely once or twice, but as a habit of life. Missions is the vocation of the church. The church exists only that it may take the good tidings to all the world. Well it is that there at least once a year a day is set apart on which opportunity is given to contribute to world-wide evangelization. The keeping of this day, the making of it a great and glorious occasion; the coming to it in the spirit of expectancy, prayer and liberality—upon this hinges the very character and destiny of the church.

The March offering habit emancipates the local church from narrowness and provincialism. We need to be saved from our very selves. The tendency to exalt Our Country! Our State! Our Plea! and Our Church is not altogether commendable. The gospel of Jesus Christ is the biggest thing in the world. The very watchwords of the New Testament are all-encompassing. "Whosoever" "All the World," "All," "Everyone," "All the Nations." What, pray, is a growth in grace and knowledge of Jesus Christ but an ever-widening and deepening conception of Christianity's catholicity? Every person who gives to the evangelization of the world is made thereby a bigger minded and hearted disciple. Such fellowship with God makes him more aggressive in doing his duty at home. Hear the testimony of Jacob Riis, of whom President Roosevelt has said, "He is New York's most useful citizen."

"Every once in a while I hear some one growl against Foreign Missions because the money and the strength are needed at home. I did it myself when I did not know better. God forgive me. I know better now and will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars worth of purpose to deal with your heathen at home." The blessed result of the March Offering Habit is soon manifest. The church that practices it in season and out acquires a missionary character and the church that has a missionary character is assured of a glorious destiny. Is there a church anywhere conspicuous for its good works that is not missionary to the core? Do you know of a single church that is loyal to the other missionary interests of the Disciples, such as American and State

Missions and Benevolences that is not an obedient believer in world-wide enterprise? Can you cite a single instance of a church hostile to Foreign Missions that is a real power in the community? What makes a church great? Not merely a large membership. Not simply a well appointed building—with gifted choir and eloquent preacher—surely not. A church is great in proportion to that which it does to bless the world. Like its glorious Head, the church's mission is not to be ministered unto but to minister. Any other course is suicidal. Never has there appeared in our press a more eloquent illustration of this than the story in a recent number of the "Missionary Voice" of the Bryan Station Baptist Church, which divided over the matter of missions. The missionary element took the north side and two Sundays in the north and the "Anti's" the south side and two Sundays. Repair work on the house was sadly needed. The "Anti's" growing constantly weaker, refused to join in the repairs. Accordingly the missionary folks repaired their side, putting on a good roof. And so the building stood a sermon in wood. One side bright, neat

and attractive, the other dark, run-down and gloomy. Finally in order to save the building the missionaries covered the other side of the house and made all needed repairs. This is a worthy instance of "the survival of the fittest."

The success of the March Offering Habit depends nearly altogether on the preacher. He can make it great or small. He can boom it or lull it into deep sleep. He can shelve it or scotch it or kill it. Like Christian Baptism, the March Offering Habit has antecedents and consequences. The principal antecedent is preparation. Not by one or two or even a half dozen special sermons on missions, but the constant prayerful preparation of a whole year. Great missionary pastors never make superficial preparation for the Offering. Think of the work of Dr. A. J. Gordon, Bishop A. B. Simpson and beloved George Darrie.

Every minister among us is called to lead in this great work.

He has sounded forth his trumpet

That shall never call retreat;

He is sifting out the hearts of men

Before His mercy seat;

Oh be swift my soul to answer him!

Be jubilant, my feet! Our God is marching on.

Cleveland, O.

## A GREAT SERVICE

F. M. Rains

**T**AKING the offering for Foreign Missions the first Sunday in March is the crowning service of the whole campaign. It is a matter of supreme importance. It marks a great event in the history of the church. It must not be looked upon lightly. Let no preacher or leader regard it as an undignified thing, one to be gotten rid of in the quickest and easiest way. Of all the days in the whole year the first Sunday in March is the day for this offering. Widespread agitation has focused special attention upon this day for Foreign Missions. It has come to be known as the day. The people expect it. This is the time to act. Twenty-eight years' observance has given the day general recognition and special importance. On that day large offerings come naturally and easily.

Aim to surpass all previous records. Urge the highest motives in giving. Do not depend upon the impulse of the occasion for anything. Have the program of the whole service in mind and well matured before you start. Know exactly what you are going to do. Every detail should be arranged before. Every prayer and song and the sermon should focus upon the offering. Make the sermon short and to the point. Make it ring out clear and strong for the evangelization of the whole wide world. Have no song immediately following the sermon. State the amount of the apportionment to the church. The deacons should be instructed before the hour. Each one should know what aisle he is to take. He should be in his place promptly. Have plenty of envelopes and pencils in hand. Request every one in the church to take an envelope who has not already received one. Let all be ready to write their names on the envelope at the same time. Insist on the name being written. Do not be in a hurry. Ask for large amounts from those able to give them. Make a special effort to have every one present give something. Keep in mind that this offering is a

crisis and that it requires all the skill and tact of the most resourceful preacher or leader. No man will succeed here without he has a deep and vital interest himself. The size of the offering in most cases will be a correct measure of the leader's interest.

Take the offering with great enthusiasm. Now is the time to strike! Let there be Scripture quotations and explanations of the needs of the work given while the people are writing their names. Take the offering with snap and vim! The match has been well made by a thorough preparation during the whole month of February. Now strike it. The interest will blaze forth with electrical effect. Do not have any one write their names until all are ready. After envelopes and pencils have been passed, let the deacons stand at the back of the church. When the word is given from the pulpit let all write at one time. Keep the people in the spirit of earnest prayer. Be determined to succeed! Make the church feel that mighty things are being done. Remind them that their sister churches throughout the whole world are making the same offering at the same time. Make the church feel the thrill of a mighty movement. Impress upon all that a church is never any closer to her Lord than when making an offering to evangelize the nations of the earth. This is a time of great spiritual interest. After there has been plenty of time for offerings and pledges, let the deacons move forward slowly and with great care gather up the envelopes and pledges. Take plenty of time for this. Do not be afraid some one will give too much. Do not be afraid that a very large offering at this time will hurt any other work. Do not fail to see those who were not present. See them Sunday afternoon if possible. Take another offering at the evening service. As soon as convenient let the whole church know the results of the offering, which should be followed with thanksgiving for a great advance.

Trickery in the pulpit will not lead the pews into truth.



## Glimpses of India

Wilfred E.  
Gordon

**I**NFORMATION regarding the work of the missionaries is obtainable in the magazines devoted to that purpose, but what about the millions from among whom such rich harvests are being gleaned? You are accustomed to call them Hindus. To call all the East Indians by that name is to make a false statement. The 300,000,000 of India are comprised of at least 13 different races, some of whom are Hindus, a large majority, Mohammedans, Parsees, English, French, Portuguese, Chinese and Africans. Lengthy articles could be written on each race and their place among the millions, but in this one we will confine ourselves to the Hindus.

Least statements that you find here contradict what you have read from the pen of other writers, bear in mind that the Hindus as a race have many sides to their character. However, looking at them from all sides, I think those who know will bear me out in saying that they are decidedly religious, very superstitious and more or less observers of caste.

Originally there were castes, the Brahmans (priests), the warriors, the writers and the slaves; these were said to have issued respectively from the head, arms, thighs and feet of Brahma, the Creator of the Universe. Gradually as they descendants increased, these four castes were divided and sub-divided until at the present day there are said to be 500,000 castes represented by trades, professions and occupations. Even the Brahmans are divided among themselves; for instance, a Brahman from one province would be deterred by caste-rules from associating with his caste-fellow from another province. Some of the principal rules for the observance of caste may be mentioned. 1. A man of one trade or profession may not eat food prepared by a man of another trade or profession; if the food has been cooked in his home and subsequently the vessel in which it is contained is touched by an outsider, the food is polluted. Many a man would prefer death by starvation rather than thus pollute himself. 2. A man of one caste may not drink water nor any liquid offered to him by a man of another caste, but he does not consider it a breach of rules to drink from a pool of water in which animals are bathed, clothes are washed or other castes perform their ablutions. 3. A brazen or copper vessel, if touched by an outsider, is unclean and must be washed before use; an earthenware vessel must be broken. See Leviticus VI, 28, 15, 12. There are various ways of cleansing oneself, such as washing, paying of fines, giving dinners and feeding Brahman priests. There are four privileged castes from whose hands any one may accept cooked food or drink water, who in other words cannot convey pollution; these are the orthodox Brahman, the milk-man, the "candy-man" and the palik-bearer. The reasons are obvious, the Hindu is too fond of milk and candy to put any restriction on such professions.

To the Hindu the world is flat and supported on the back of an elephant, the elephant stands on a tortoise. No one has been down far enough to tell us on what the tortoise stands. Here is an opportunity for some enterprising American to make a discovery. Some believe a wild boar supports the world on one of

his tusks; others say it is held up by the cobra. The elephant is an animal that is constantly changing its position, and the wild boar wearies of its load and tosses the weight to the other horn, either of which acts jars the earth, and this is the cause of earthquakes. The earth is surrounded by five oceans, as a self-evident fact the first is salt-water; if we could only sail beyond it we would find an ocean of milk, beyond that, one of honey, next sugar-cane juice and last of all and most delectable, charified butter. Our Aryan brother quietly dreads an eclipse of either the sun or moon, since he is assured that a gigantic cobra is about to swallow these celestial bodies, and, in order to scare the reptile, beats drums, blows bugles, makes as much noise as possible and offers prayers to his gods, with hitherto unfulfilling results.

A rich Hindu in hopes of obtaining salvation often builds a tank for the purpose of irrigation or water supply. After completion such tanks frequently have a marriage ceremony performed over them, at which time a long wooden pole is imbedded in the center and stands several feet out of the water. The pole is the bridegroom, the water his sparkling bride. A tank thus treated is considered purer and to contain fishes in greater abundance than otherwise. Although

no precautions are taken against small-pox, nevertheless the Hindu stands in dread of it, and whereas during the rest of the year she may be altogether ignored, at the time of an epidemic, fear drives them to the worship of the goddess of small-pox or "big mother," as she is called. At such times leaves, with a little rice, red paint and a piece of cocoonut, may be seen on the road. These have been placed there by some anxious parent whose home has been visited by the "big mother." Whosoever in passing steps over that leaf will be visited by the dread disease and at the same time the patient on whose account it was placed there will recover. Space does not permit my writing other superstitions, as also their religious tendencies, but what has been said will, I trust, be sufficient to elicit the hearty sympathies of every reader on behalf of these, our blood-brothers, for such they are, who by means of caste, superstitions and idolatry have for centuries been in search of salvation, while we who are in actual possession of it regard it so lightly.

Shall we whose souls are lighted

With wisdom from on high

Shall we to those be-nighted,

The lamp of life deny?

Salvation! O Salvation!

The joyful sound proclaim,

Till earth's remotest nation

Has learned Messiah's name,

Central Provinces. India.

### IS OUR GOVERNMENT JUST TO ITS WOMEN?

Hon. Louis McKinstry

I defy any man who prizes his right to vote to give any good reason why the average, intelligent, conscientious, law-abiding and tax-paying woman has not the same equitable right to a voice in the government that he insists upon having. There is not one of the tenets of our theory of government which justifies man's claim to recording at the polls his will as a freeman, which does not guarantee in theory the right of every free woman to record her will at the polls.

I once saw a dozen ladies undertake to exercise what they had been advised was their right. The inspectors refused to receive their votes and the ladies quietly turned away. While the discussion was going on, an old pauper stood by, intently interested in the proceedings. His large family had been a charge upon the town for years. These very women had given of their time and money to preserve that family from cold and starvation; had paid taxes year after year to enable the poormaster to honor the drafts of the old pauper to keep him alive through the winter. And yet as those ladies turned sadly away with their ballots still in their hands, the face of the besotted old brute was wreathed in smiles. He had been declared their superior before the law. All their knowledge, their piety, their philanthropy, their ardent patriotism, went for naught in the scale, when weighed against the attribute that he was a male. No depth of mental, moral or physical degradation could disfranchise him. No height of learning, refinement, loving service to humanity or peril for their country, could by any possibility enfranchise them. And when I saw that old wretch laugh and realized the outrageous injustice of the law, I decided that while I had a voice and a vote, they should be given at every opportunity to terminate that wrong.

Meaning well is not enough; do well.

### THE CHURCH IN ANTIOCH.

(Continued from page 213.)

saulted and left for dead. With what breathless interest did the Antioch church hear this story of woe, and perhaps the recital of his vision of heaven.

Antioch challenges the would-be-restorer of the primitive faith and calls us to enter the circle of missionary churches.

4. It was loyal to the gospel. When the demand was made that Gentile converts should be circumcised and keep the law of Moses, "they determined that Paul and Barnabas, and certain other of them should go up to Jerusalem unto the Apostles and elders about this question," and great was their rejoicing when assured that this teaching was entirely without apostolic sanction.

Loyalty, and a true apprehension of the gospel as necessary to-day as it was then. What confusion has come into the religious world by its failure to distinguish between the law and the gospel! Infant membership, Sabbatarianism, polygamy—none of these in the New Testament church, nor should be in the church of to-day.

5. It has left to us the crowning name for God's people. We are "disciples," we are "brethren," we are the "children of God," we are "saints;" but the best name of all, the one that honors our Master and which all should wear, is the one first used in Antioch. "And the disciples were called Christians first in Antioch."

Paris, Mo.

Train the eye to search for the beauty in nature and the soul will train its own eye on the beauty that lies beyond the range of the optic.

### Farther Than To-day.

Not enjoyment, and not sorrow,

Is our destined end or way;

But to act, that each to-morrow

Find us farther than to-day.

—Longfellow.

# The Quiet King\*

Caroline Atwater Mason,

Author of  
"A Wind Flower,"  
"A Minister of the World," etc.

## CHAPTER VIII.

A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not.—Jeremiah.

**A** FEW days later, Rhoda, the wife of Ithamar, sat in the spacious inner court of their dwelling, surrounded by her children and attendants. A fountain of sparkling water plashed in a marble basin, around the edge of which grew fern-shaped palms; luxurious divans covered with rich tapestry were placed about on the mosaic pavement of the court, around which ran a fine colonnade upholding a gallery enclosed by gracefully carved pillars and arches. From this upper gallery the rooms appropriated to the different members of the family were entered, while within the colonnade, opposite the entrance to the court, opened the guest room or banquet hall, richly ceiled and wainscoted, and furnished with tables and couches.

Rhoda wore a dress of deep crimson wool, which hung in folds of classic simplicity about her fine and vigorous form, leaving bare the arms to the shoulder, and heightening their beauty and that of the firm, white throat. She sat near the fountain, bending over an embroidery frame on which was stretched a square of fine linen. Two maid servants on the floor before her held the frame and supplied her with the gayly colored silken threads which she was busily employed in weaving into the linen. Close at hand sat the maiden, Martha, at work like her mother, while Lazarus, stretched at full length on a rug, was reading from a parchment scroll spread before him, with absorbed attention. Within the colonnade the boy Adriel, the new member of the little circle, was noisily driving his slave, who submitted willingly to reins and lash and to his position on hands and knees.

Presently the noisy play ceased, and Adriel coming forward, leaned against a pillar and looked over at the group around Rhoda. He held his whip in one hand and snapped it at arm's length. The boy had dark hair, cut close, after the Roman fashion, a fine well-set head, a dark, clear skin, and flashing eyes under the straight black brows. He wore a blue tunic, clasped on the shoulder with a jeweled ornament, and his slender limbs and feet were bare, save for his sandals. Rhoda, glancing up from her work, looked at the lithe, spirited little figure leaning against the column, the head thrown back, and smiled her bright, caressing smile.

Half reluctantly the boy's lips parted in an answering smile, disclosing white teeth and giving his face a brilliant charm; but the smile merged into a pout, though half-playful, and cracking his whip more vigorously than ever, he exclaimed petulantly:

"I am tired of Seba; he is slow and

foolish. I want a real horse, Mother Rhoda, that will prance, and gallop, and give me trouble to subdue it."

"Nay, my Adriel," Rhoda made laughing answer, "hast thou not trouble enough to subdue thy own spirit? Take thyself first in hand; it may be the horse will come afterward."

The boy shook his head discontentedly. "Why doth Lazarus lie there all the day long over that dull parchment? It spoileth all my pleasure to see him. Come, Lazarus, wake up, thou drowsy dreamer; come, and we will play king."

Lazarus lifted his head, and propping it on one hand, looked over at Adriel with an expression which did not ill befit the name just bestowed upon him.

"But thou hast been crowned so many times, Adriel, and hast roared and ruled over thy kingdom so often, that it is more tiresome than aught else I know," he returned.

"Well, then, thou shalt be king, and we will have a new crown. Martha, thou wilt make us a fine one out of that plate of brass; wilt thou not? the one that father gave me before he went away. It shineth like gold, Lazarus, and will be right royal on thy many curls. Come!" and Adriel clapped his brown hands together imperiously.

Lazarus rose from his place with a good-tempered smile, but as he joined his foster-brother he said carelessly:

"But thou shalt be king, my Adriel. I care not for crowns; and they suit thee exceedingly well."

The boy flung back his head proudly. "And good reason why they should—" he began, then stopped himself, and throwing his arm over the shoulder of his companion, he drew him into one of the rooms beyond the colonnade.

Martha rose from her work to follow the two lads, in obedience to Adriel's request.

"Why is it, my mother," she asked, not wholly pleased with her new task, "that one can refuse Adriel nothing? He is selfish and even cruel sometimes, and yet I always feel that whatever he asks of me I must do."

Rhoda looked at her a little space, gravely musing. Then rising from her work, she passed one arm around the slender waist of the maiden, and they crossed the court together. "There is a reason for it, I think, my daughter," she made answer, "and some time thou shalt know it. But I grieve that Adriel is of so wayward a mind, and I fear greatly that he will disappoint thy father in time to come unless he changes. Great hopes are set on him, my Martha, and yet I know not whether it may be all in vain," and a shadow of perplexity clouded Rhoda's face.

Martha's dark eyes flashed with something like impatience.

"I fear, mother, that my father flattereth Adriel overmuch, and fillet him with the thought that he is some great person. He is more indulgent and yielding with him than with his own children; but to me it seemeth he hath need of greater strictness than had my brother ever."

"Hush, Martha; it is not for thee to

make thyself a judge of what thy father doeth. He hath reasons for all; thou canst believe me. We have an anxious task and a heavy laid upon us, my child, and we pray continually to be enlightened, that we may perform it in the right way."

Martha's expressive face softened.

"Whence cometh my father home? He hath not been in the house since yesterday at this time, I think; but he told us not that he was going away."

"He will return soon," Rhoda answered, with evident reserve. "Go now and do as the lad requested of thee," and leaving Martha at the arched entrance of an inner chamber, Rhoda returned to her embroidery frame. Her face, however, wore a look of abstraction, and she presently laid aside the needle, and bidding a maid servant call her if her master came, she ascended the marble staircase which led from a corner of the court to the gallery above and thence to the housetop. In a darkened room, entered from the gallery, the young babe, named Mary, lay asleep, watched over by the faithful Anna. Dismissing her, Rhoda took her place by the infant's side, and pressing her forehead against the pillows of the couch, she knelt long—lost in prayerful meditation in the still secluded room.

Half an hour passed thus, when a hand was laid upon Rhoda's shoulder, and turning her head she beheld her husband, Ithamar, who had entered noiselessly, and stood looking down at her.

Rhoda sprang to her feet, startled at her husband's appearance. His hair was disarranged and great drops of sweat stood upon his forehead, while beneath his knit brows his eyes shone out with a gleam such as she had never before beheld in them. His face was haggard, and his mouth stern.

"What is it, my husband?" she exclaimed under her breath, throwing both white arms around his neck. "Art thou in danger? What has befallen thee? Hast thou been—"

"Yea, dearest one," Ithamar returned, kissing her, while a softer light for a moment rose in his eyes, "I have been even to the city of David, as I purposed."

"And what didst thou find?" whispered Rhoda eagerly, leading her husband into the remotest part of the chamber. When in an awed tone she added the question: "Didst thou find the child, Ithamar?"

Her husband sadly shook his head.

"Nay, Rhoda, I found not word or trace of such a family, father or mother or child. Angels and shepherds, such as Lazarus heard of from our friend Simeon (may he rest in peace), strangers and star, all the tokens of wonder which in these last days have been reported, have vanished, if indeed they were ever seen, leaving no trace behind them," and Ithamar threw himself wearily upon a heap of cushions, where he lay for a moment with eyes closed as if worn out.

(To be continued.)

"When a man determines to save the country he first picks out a secure place for himself!"

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## Sunday Afternoon

### A PRAYER

Phillip Brooks

Give us this day our daily bread, we pray,  
And give us likewise, Lord, our daily thought,

That our poor souls may strengthen as they ought,

And starve not on the husks of yesterday.

### The POWER OF PERSONALITY

Marcus Dods, D. D.

The spread of Christianity is illustrated in the parable of the leaven; not by the propagation of fruit trees, nor even by the sowing of seed, but by the leavening of a mass of dough. Religion, that is to say, spreads not by a fresh sowing in each case, but by contagion. No doubt there is a direct agency of God in each case, but God works through natural means, and the natural means here pointed at is personal influence. And it is not the agency of God in the matter which our Lord wishes here to illustrate, and therefore he says nothing about it. He is not careful to guard himself against misrepresentation by completing in every utterance a full statement of the whole truth, but presses one point at a time; and the point he here presses is, that he depends upon personal influence for the spread of his Spirit. The church often trusts to massive and wealthy organizations, to methods which are calculated to strike every eye; but according to the Head of the church, his religion and spirit are to be propagated by an influence which operates like an infectious disease, invisible, without apparatus and pompous equipment, succeeding all the better where it is least observed. Our Lord bases his expectation of the extension of his Spirit throughout the world, not upon any grand and powerful institutions, not on national establishments of religion or any means, but on the secret, unnoticed influence of man upon man.

And indeed there exists no mightier power for good or evil than personal influence. Take even those who least intend to influence you, and seem least capable of it. The little child that can not stand alone will work that tenderness in the heart of a ruffian which no acts of parliament or prison discipline have availed to work. The wail or the suffering infant will bring a new spirit into the man whom the strongest police regulations have tended only to harden, and make more defiant and embittered. By his confidence in your word, the child is a more effectual monitor of truthfulness than the keen or suspicious eye of the grown man who distrusts you; the child's recklessness of to-morrow, his short sadnesses and soon-recovered smiles, his ignorance of the world and the world's misery, are the proper balance of your anxiety, and insinuate into your heart some measure of his own freshness and hope. Or what can reflect more light upon God's patience with ourselves than the unwearied love and repeated forgiveness which a child demands, and the long doubting with which we wait for the fruit of years of training, so that it is hard to say whether the parent has more influence on the child, or the child on the parent. Or take those who have

been pushed aside from the busy world by ill-health or misfortune—have not their un murmuring patience, their Christian hope, their need of our compassion, done much to mold our spirits to a sober and chastened habit? Have they not imparted to us the spirit of Christ, and cherished within us a true recognition of what is essential and what accidental, what good and what evil in this world?

What, then, does the parable teach us regarding the operation of this influence? It teaches us, first, that there must be a mixing; that is to say, there must be contact of the closest kind between those who are and those who are not the subjects of Christ. No good is done by the leaven while it lies by itself; it might as well be chalk, or anything else. It must be mixed with the flour. So must Christians be kneaded up together with all kinds of annoying and provoking and uncongenial people, that the spirit of Christ which they hear may become universal. Had our Lord not eaten with publicans and sinners; had he sensitively shrunk from the rough and irreverent handling he received among coarse men who called him "Samaritan," "devil" and "son"; had he secluded himself in the appreciative household of Bethany; had he not made himself the most accessible person, little of his spirit would have passed into other men. Other things being equal, the effect of Christian character varies with the thoroughness of the mixing. It is so with all personal influence. The depth of the love, the closeness of the intimacy, the frequency and thoroughness of the intercourse, is the measure of the effect produced. In a country such as our own, in which the population is dense and in which an unobstructed communication subsists between man and man, things constantly tend to equalize; and what yesterday was the property of one person is to-day enjoyed by thousands. And precisely as a fashion or a contagious disease passes from man to man, with inconceivable and sometimes appalling rapidity, so does evil or good example propagate itself with as certain and speedy increase. And this it does all the more effectually because insensibly; because we do not brace ourselves to resist this subtle atmospheric influence, nor wash our hands with any disinfectant provided against these imperceptible stains. There is no quarantine provided for the moral leper, nor any desert in the moral world where a man can be evil for himself alone.

#### "Drop a Prayer in, Too."

"Was that your penny on the table, Susie?" asked grandma as the children came in from Sunday school. "I saw it after you were gone, and I was afraid you had forgotten it."

"Oh, no, grandma, mine went into the box all safely."

"Did you drop anything in with it?" asked grandma.

"Why, no," said Susie; "I had nothing else to put in."

"Do you care what becomes of it?"

"Why, yes; I want it to do good somewhere."

"Well, then, every Sunday when you drop your penny in, why don't you drop a prayer in too? If every penny the school

sends away carried a prayer with it, what a great amount of good would be done!"

"I'm going to remember," replied Susie, "and not let my penny go alone again."  
—Selected.

#### No Time to Be a Christian.

I say to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life was not so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us so strange, so absurd, if it was not so melancholy, that man should say such a thing as that?

It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said that it had no room for the tide. It is as if the man said he had no room for his soul. It is as if life said it had no time to live, when it is life. It is not something that is added to life; it is life. . . . Life is the thing we seek and man finds it in the fulfillment of his life by Jesus Christ.

Phillip Brooks.

The rose is fairest when 'tis budding new

And hope is brightest when it dawns from fears.

The rose is sweetest washed with morning dew,

And love is loveliest when embalmed in tears.

—Scott.

#### How Some Famous Hymns Were Written.

Frances Ridley Havergal, the author of many beautiful hymns, once wrote to a friend, describing her feelings when writing hymns. She said:

"Writing is praying with me, for I never seem to write even a verse by myself, and feel like a little child writing. You know, a child would look up at every sentence, and say, 'What am I to say next?' That is just what I do. I ask that at every line He would give me, not merely thought and power, but also every word—even the very rhyme. Very often I have a most distinct and happy consciousness of direct answers."

### THE BOON OF TOIL

O ye whose days and years are filled with toil,

Despise it not, 'tis man's best heritage.

The rarest wealth attained in any age,  
By brain or brawn, has been the meed of toil.

A God-given privilege. And blest the lot  
Of him who sees it thus; his life is rich  
In sweet content with work-filled days,  
In which

The smarting ills of life are soon forgot.

God worked, He fashioned earth and sea and sky,

And His own hands the world's foundations laid.

And Christ the Son did labor sanctify,  
Who daily toiled at the carpenter's rough trade.

And none their Maker honor who look on

Earth's lowliest toilers with an eye of scorn.

—A. R. S.



# Home and Children

## A QUESTION

Ellen Manly

Little Lucy Locket  
She hasn't any pocket—  
No place to carry anything at all;  
While Lucy's brother Benny  
He has so very many  
In which to put his marbles, top, or ball,  
That when he's in a hurry  
'Tis sometimes quite a worry  
To find the one he wants among them all.

Now why should Lucy Locket  
Not have a little pocket—  
A handy little pocket in her dress?  
And why should brother Benny,  
Who doesn't need so many,  
Be favored with a dozen, more or less?  
The reason, if you know it,  
Be kind enough to show it,  
For really 'tis a puzzle, I confess!  
—Ellen Manly in January St. Nicholas.

## WHO WAS HER BENEFACTOR?

Frank H. Sweet

The great week was over, and of the three or four hundred girls who had filled the college buildings and campus with their bright, earnest life, not more than a dozen remained, and all but one of these had their trunks packed for speedy departure. This one was Gladys Ferguson, who did not know where she could go if she did pack.

This morning she was standing near the entrance of the lecture hall, wondering what she should do. For ten days she had been looking hopefully for a letter, but none had come. None seemed likely to come, now.

She had not specially fitted herself for anything, and she rather looked forward to coming back after the summer holidays to take a post-graduate course, when, if it should seem best, she would study for one of the half dozen callings which many of her schoolmates were already entering upon. And it all depended upon the letter, and the letter had not come.

A girl but little older than herself came briskly from the building. It was the French teacher, and she was now going straight to the station, to take the next train for home. Gladys looked at her a little enviously.

As the teacher reached the foot of the steps she smiled and nodded. "Not gone yet, Miss Ferguson?" she said.

"No; I am looking round."

"I understand. It is a lovely place. I expected to find it hard to leave, but after the past week everything seems so lonely and dreary that I am glad to get away. When do you go?"

A second before Gladys had not even thought of packing her trunk. Now she answered promptly, "On the afternoon train."

"That is nice. Where do you go?"

"To Wyndham."

The answer was unpremeditated; but, oddly enough, with it vanished the listlessness and discontent and doubt from the girl's face. As the French teacher turned away, she walked rapidly across the campus, ran up the steps and into the building which had been her home

for five long years, and on up the stairs to her own prettily furnished room. To Wyndham? Of course. That was the place from which she had been expecting the letter.

Two hours later she was at the station and had purchased her ticket. She had money enough to pay her expenses for a month. Beyond that she did not know.

Whom would she find at Wyndham? Would she even find anybody? A letter which had come to her after her mother's tragic death on the Cortlandt street ferry, nearly five years before, bidding her to enter upon a course at this college, and stating that money would be sent her from time to time, was all she had to go by. The letter had been postmarked "Wyndham." Nearly a year later had come an envelope containing the photograph of a handsome boy of sixteen or seventeen, with the name "Bert Winston" scrawled on its back. There had been no letter or note of explanation, and whether the picture had anything to do with the money being sent was only a matter of conjecture. More likely it was a brother of one of her schoolmates, who had seen or heard his sister speak of her; or perhaps it was one of the girls themselves, who had sent her the picture as a joke. But however it was the face had grown more and more attractive to her, and during the remaining four years of school life it had been kept among her most cherished treasures.

She had always been generously supplied and had furnished her room well, and dressed well, and had had money to spend. Then, as the end of the course approached, she had confidently looked forward to another letter. But none had come. The one postmarked "Wyndham" was her only clue; and even that might have been mailed by some one passing through the place. She had a wealthy uncle somewhere, who had had a disagreement with the family a long time ago. Perhaps he was sending the money, and taking this way of saving his pride. She had heard that he was eccentric and fond of traveling from place to place.

All this passed through her mind as the train rushed on. At length Wyndham was called, and Gladys rose and hurried out to the platform of a small country station. As she looked round, her heart sank. Of course, it was a mistake, her coming here.

The station-master was dragging her trunk back from the edge of the platform, where it had been dropped. She went to him.

"There are no Fergusons here, of course?" she said, more as an assertion than a question.

"No, guess not; never heered of any. Be you lookin' up some?"

"Y—yes, I thought I might find a relative here. When is the next train back?"

"Not till to-morrer; but one's goin' t' other way in a few minutes. There she comes now."

A long whistle sounded at the curve above the station, then the train rushed down upon them with a deafening roar and rumble.

Only one passenger alighted, and as

he approached the station-master an odd look of recognition flashed to the girl's face. She went to meet him impulsively.

"Bert—Bert Winston!" she cried. "Is it really you?"

The young man looked surprised, then a quick smile of recognition came to his own face.

"Gladys Ferguson, the little girl on the ferry boat! How you have grown, though, and beautiful! But I—I beg your pardon, Miss Ferguson. I spoke on impulse. How did you know my name?"

"It was on the back of a photograph sent me."

"Oh, yes, I remember," the embarrassment giving way to sudden self-disgust. "That was another thing on impulse. What fools boys are, anyhow—Try to do a thing, and then dish it without cause or reason. I—" He stopped suddenly, biting his lips and looking at her furtively.

"You were about to add something regarding the money?" she suggested eagerly.

He opened his mouth, as though to protest; then seeming to realize the futility of it, nodded.

"Might as well out with the whole thing," he said, "for I suppose it's got to come. It began at the ferry boat."

"Where mother was—killed?"

"Yes," his face growing sympathetic. "I was close by; and—and—well, the way you bore up under it sort of impressed me. I had an idea that girls were always useless and hysterical in time of trouble. Then I liked your face."

"I did not see you."

"No, I had to keep in the background. I was only a kid, and there were plenty of men doing all that was needed. They pushed me aside. But I heard you give a policeman your address."

Her eyes were shining, but looked troubled.

"And you sent me that letter, and all the money?"

"Oh, it wasn't much," trying to speak lightly. "I had a pretty good allowance."

"It was a great deal," she insisted, "for I was awfully extravagant. I wouldn't wonder—honest, now, didn't it take all of your allowance?"

"N—no, not quite. And anyway," hurriedly; "it was a grand, good thing for me. Most college fellows are losing their heads over girls about half the time, but the thought of you kept me from even thinking of anyone else—oh, pshaw!" confusedly, "you must think me a ninny, Gladys—Miss Ferguson. But your bobbing up in front of me like that has knocked me all out. Come, let's go over to the house. My sister lives here, and as there's no other train till to-morrow, you'll have to stay with her over night. And oh yes, about that last money. I was bowled over in a football game and sent to the hospital. When my allowance came I was beyond sensing things. I only got home yesterday, and this morning I sent you the money. They'll forward it to you here, if you write—But come! After you get rested and my brain cools down to common sense, I want to have a talk. I've got something to ask you."

Waynesboro, Va.

Claude—If I kiss you will you call your father?

Maude—It won't be at all necessary for you to kiss the whole family.—Fun.

# AT THE CHURCH

## BIBLE STUDY UNION LESSONS

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### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

#### THE CALL OF THE FOUR.\*

(To accompany Lesson 10, for March 5, 1905.)

**C**APERNAUM on the Galilean lake was a natural and for many reasons a strategic center for the activity which Jesus planned to begin. With a large population, drawn from every quarter by the opportunities for trade, it was flanked in each direction by an almost uninterrupted series of towns and villages which nearly encircled the lake. A constant traffic was carried on with other parts of the country over the great highways which centered at Capernaum or passed through it. Unlike such cities as the Caesarea it was thronged with Jews who made it their home. Jesus had right at hand all Galilee, probably all Palestine in miniature. Here he began his work and to it as his home he repeatedly returned.

The exact site of this city, so closely associated with the Master's life, cannot be known to-day with absolute assurance. It was on the northwestern shore of the lake at a point which favored both the active trade by land and the fishing industry on its teeming waters. It was a useful and usable location for carrying out the plans of Jesus. In the Gospel of Matthew our attention is called to a striking coincidence. By the settlement of Jesus at Capernaum the hope of Isaiah was given a notable fulfillment. The region which once sat in despairing gloom was now to be illumined by him who was the Light of Life.

Reaching Capernaum again, Jesus at once bethought himself of those companions who had given him their fealty on the banks of the Jordan and had shown in full measure their reliability and intelligence. They had apparently returned to their homes and wonted round of duties, awaiting, perhaps, the beginning of his ministry in their neighborhood. The quickness with which they understood and accepted his call to permanent discipleship with all that it implied in those days is an indication that they were not wholly taken by surprise. On the other hand, it would be surprising, for even such a remarkable judge of character as Jesus, to summon in quick succession four men, on whom His glance had barely rested, to a position of intimacy and far-reaching influence. The story of the fourth Gospel is quite essential to the probability of the other narratives.

The story of Luke is supplemented to that of Matthew and Mark. It implies that he had begun the work of preaching and healing in the city and was already thronged by an eager multitude, when he drew near his former followers. After making use of Peter's boat as a pulpit, he bade his host resume his accustomed employment. Peter had been hard at work all night to no purpose, but he willingly responded to the suggestion of his beloved leader. With Jesus as a partner the catch of fish was astounding. Both Peter and his helpers were deeply stirred. They saw beyond the mere yield of fish. They felt that Jesus had more than a passing purpose in this gracious act. It was an acted parable of resourcefulness and invitation. Peter could not but declare him-

self unworthy of such a leader; yet with unreserving and instant loyalty he and his friends accepted the definite words of invitation, which were also a promise of larger serviceableness.

Of the busy, successful life that ensued the Gospel of Mark gives us a vivid glimpse. It bears testimony to the multitudes who were attracted by the words and deeds of the new teacher. They met him everywhere—by the shore of the lake, at his home in the synagogue. They followed him up, eager to listen to his stirring message about the heavenly kingdom and to see his gracious deeds. Upon these throngs he made a tremendous impression. No religious leader whom they had known had been like Jesus. Instead of repeating the opinions of the learned interpreters of Judaism, as the scribes were wont to do, Jesus actually declared in a straightforward way his own views of truth and appealed for confirmation to their own spiritual judgments. He dared to assert his independence and to assume authority for himself. It was revolutionary, but attractive.

When he not only taught them in words which made a strong and direct appeal to their spiritual selves, but demonstrated his power over the various forms of bodily or mental disease current among the people, their enthusiasm knew no bounds. The whole city was stirred. Its citizens vied in expressing their joy at his welcome presence among them, and in spreading the news far and wide. The experiences of one Sabbath day in the city illustrate the pressure upon him from all sides, partly because of need, partly because of curiosity.

The people of Capernaum would have gladly kept him in their midst, but he had broader plans. His brief stay had impressed his personality and his message upon them. Other communities needed him more. So despite their entreaties he departed to make a tour of the Galilean villages. Everywhere the synagogues were open to him, and his words and deeds produced the same mingled

effect of awe and enthusiasm. The throngs increased in size and pertinacity, until it became almost impossible for Jesus to continue his work in the towns.

The narrative of Mark gives us two characteristic facts about Jesus. In the first place he had to go away continually by himself to commune in prayer with God. No one was ever so dependent on God as Jesus. He was never too busy or too weary to find time for prayer. It was the source of his wonderful confidence, balance and insight. Is it wrong to suppose that even he sought to be strengthened against the temptations of great popularity? Again he adopted from the outset a policy of reserve and silence regarding his miracles, avoiding as far as feasible all notoriety. The disobedience of the grateful and thoughtless leper, who had been healed of his repulsive malady, only drove Jesus away from the haunts of men. He healed men because of their need, not to exhibit his power. He was anxious to make no other impression than a spiritual one.

There is an instructive contrast between the numbers who seemed to desire to see Jesus and the few whom he could make into loyal and efficient disciples. The crowds had after all a selfish purpose. They were curious to see the strange teacher or desirous of some sort of advantage for themselves. They readily melted away and could not be depended upon. There was little or no response to a fine and true religious leadership, such as made Peter, Andrew, James and John into potential apostles. These four far outweighed in real importance to Jesus the hundreds or thousands who made up the crowded assemblies which seemed so anxious to get near him. Perfunctory, unreliable, nominal allegiance to Christ is the greatest weakness of the Christian church to-day. Those whom he uses in his exalted service and favors with intimacy are the few who deliberately but gladly make personal response to his call.

## THE PRAYER MEETING

By SILAS JONES

### A STUDY OF ACTS II.

Topic, March 8.

**T**HIS week we study familiar words. Let us not make the mistake of thinking that we can go to the prayer-meeting and take part properly without giving time to preparation. The more familiar the words of scripture are to us the more careful must be our study of them if they are not to become commonplace. The real student of the Bible always rises from the investigation of a passage with the feeling that he has only begun to get its meaning. We are delighted with the speaker who leaves upon his hearers the impression that he has brought to them a small part of a great truth. When some one arises and says it all he destroys interest in the subject under consideration. A few men who know all there is to be known about the Bible will quickly kill a prayer-meeting. The successful prayer-meeting is made up of those who have acquired some knowledge of religious truth and are anxious to acquire more.

The disciples were "all together in one place" when the Spirit came upon them. They were where the Lord told them to be. Had they gone every man his own way, we may infer that they would not have received power from on high. A few people can have a good prayer-meeting. But a better one can be held by the whole church. A few earnest souls can conduct an evangelistic service and gather souls into the church. But a greater success will be attained if the entire congregation is enlisted in the work of winning souls. God uses men for his work. He does great things through a few men or through one man. He does greater things through many men. If the members of some of our congregations could be induced to take the mid-week meeting seriously and would come together to

study and pray and to plan for the extension of the kingdom of God, the results would astonish the most hopeful. We do not meet to pray. Some of us do not seem to know how to worship God. How can we expect God to make us mighty to do his will while we neglect to acquaint ourselves with him?

Peter talked to the men before him. He presented to them the facts concerning Jesus and showed them how they stood before God. His answer to the charge of drunkenness, his quotations from the Old Testament, and his personal testimony to Jesus were all intended to produce faith in Jesus as the Messiah and to move them to obedience. Peter knew the minds of those to whom he spoke. He knew how to present the facts so as to produce the desired effect. Here is something for every Christian to take unto himself. It is the business of every one of us to know the fundamental facts of our religion and the minds of the people with whom we associate. Whether we call ourselves preachers or not, we are bound by the law of Christ to help others to see Christ as we see him. We often fail because we do not know what is in the heart of the man whom we seek to help. We think he is indifferent to religion, when in truth he is anxious to do his duty, but is ignorant of what it is.

Peter's preaching brought immediate results of the right kind. His hearers at once asked for instructions as to what they should do. As soon as the instructions were given they were followed. Those that were baptized performed the works that properly come after baptism. They listened to the teaching of the apostles. They assembled for worship. They gave to the needy. They rejoiced in the salvation that God had sent to his people. "And the Lord added unto them daily those that were being saved." This early church had power to draw people into its membership. It was a growing institution. Its members were not content to be a mutual admiration society. They thought the church had room for all and that all should be in the church.

\*This course presents a complete and connected view of Christ's life from His birth to His ascension. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.



# CHRISTIAN ENDEAVOR

CHARLES BLANCHARD

## THE MAKING OF A CHRISTIAN—HIS SPEECH.

Topic March 5th. Refs. Ps. 145:1-12; Matt. 10: 32, 33.

**T**HE first privilege and duty of the Christian, or of the one becoming a Christian, is confession. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. (Rom. 10:10.) And the Master of men said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." So the issue is set and the test is at hand for every soul that comes under the influence of the Gospel. The power of speech is one of the Godlike things in man, along with reason, immortality, the universal longing after everlasting life. And because Christ has brought life and immortality to light through the Gospel, because he is the revelation of the Father, the way and the truth and the life, he has a right to ask that we confess him when we begin to follow him. Confession sets the soul in the sunlight. It is the exercise of the highest power and holiest privilege of manhood. It marks the crisis in the making of the Christian, for it brings us into fellowship with Christ. Rightly appreciated, it puts us in league with the infinite. And confession and baptism—speech and action—go together in the Gospel. This is reasonable, right, good religion and good sense. And we must do these things to become Christians. The voice of praise makes the Psalms of the ancient seers and singers glorious. And if they could thus sing, who dwell amid the twilight shadows, before the Sun of Righteousness had risen upon the world with healing in his wings, how much more ought we to extol the name of our God and King! "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." And now, surely, in the midst of marvelous revelations of science and discovery, sweeping the star-lit spaces, or delving in the depths of the earth, should men "speak of the glorious majesty of his wonderful works." "Unsearchable" and "unspeakable" mean more or ought to mean more to us than to the seers of the past. If indeed we have not lost our spiritual sense and vision in looking too much upon the temporal things, which are but for a moment, forgetful of the unseen things and eternal. We need the sense of the unseen that we may have the speech of the immortals. And this is possible for us all, dear young people. It is natural for us as children and young men and women to desire and to seek the secrets of the soul, of the unseen in Nature and in God, and we need to cultivate this sense of the spiritual and eternal presence here and now and all about us. And we need to cultivate the speech of the immortals! The soul was made to sing! Chrysostom, one of the early saints of the Christian era, was called the golden-mouthed. And what he was we may be, in the measure of our faith and the cultivation of our spiritual vision and voice. This is poetical, you say? It is practical for the soul that is born from above, whose aspiration is after the unseen things and eternal, and who looks not upon the things that are seen but upon the things that are not seen. O for spiritual vision and speech! Now in saying this I do not mean that we are to mouth pious phrases and mumble meaningless sentences, because someone else uses such. I do not mean that we shall be "apes" but aspiring souls, with the speech of spirits free-born from above, with the upward and outward look, the vision and voice of Christians, whose fellowship is with the father and with his son, Jesus Christ. It is forgetting our birthright and our fellowship that makes us careless and coarse and unchristian in our speech as in our conduct. It is remembering our "high calling" in Christ Jesus that dignifies, while it renders our speech as our lives, more simple, sincere, spiritual, sympathetic, and on occasions, sublime. "Remembering Jesus Christ" will make our conversation and our conduct more Christlike, naturally, and without conscious effort on our part. I ask this for myself and for you, who ever you are, and whatsoever your state in life. I have recently read with genuine delight,

"Darrel of the Blessed Isles," which I recommend to all who desire to catch a glimpse of the soul in its freedom, of the delights of memory, the purifying of love, the speech of the humble in spirit and the pure in heart.

## THE BIBLE SCHOOL

By CARLOS C. ROWLISON

### JESUS AT THE FEAST OF TABERNACLES.

John 7: 37-46.

**A** FOUNTAIN of living water. What more precious attainment could anyone desire than to become a continuous source of refreshment and life to those roundabout him? Every man who is filled with the holy spirit pours forth just such an influence. He is a fountain of grace and comfort. Streams of life and love flow from him as naturally and as effectively as the springs in the desert pour out their waters and create an oasis. A truly Christlike man, always loving, always serving, attains the most fruitful and enriching life possible.

2. Doth the Christ come out of Galilee? America's answer is, yes! The production of a divine man is not dependent upon conformity to tradition. Our Washington and Franklin, our Lincoln and Roosevelt prove this. Blood always tells, but it does not tell everything. Franklin, the poor printer's apprentice, and Washington, the very R. F. V., have left almost equally honored names. And so while "Honest Abe" is one of America's greatest creations, yet from an old and most refined family of New York, encouraged and strengthened by every advantage of wealth and education, our President becomes America's living hero and ideal man. Not from tradition-bound Judea comes the Christ, but from progressive, inquiring Galilee.

3. Never Man So Spake. The magic power of the personality of Jesus is the wonder of all the ages. Men may attack Christianity, and scoff at the church, and point with scorn at the lives of some of the professed followers of Jesus, but when they come into the living presence of the Master they are compelled to say, "Never man so spake." This is inexplicable, as all divinity, even all genius, is inexplicable. We know many truths which we cannot explain, and which do not require explanation. The love of a child, who can describe it, but what diviner experience has come into human life! Such is the effect of the full appreciation of the personality of Jesus.

## A SMILE OR TWO

### THE SCHOOLBOY OF THE FUTURE

Judge—Tommy, have you been vaccinated?

Yes, ma'am.

Have you had your vermiform appendix removed?

Yes, ma'am.

Have you a certificate of inoculation for the croup, chickenpox and measles?

Yes, ma'am.

Is your luncheon put up in Dr. Koch's patent antiseptic dinner pail?

Yes, ma'am.

Have you your own sanitary slatebag and disinfectant drinking cup?

Yes, ma'am.

Do you wear a camphor bag around your throat, a collapsible life belt and insulated rubber heels for crossing the trolley line?

All of these.

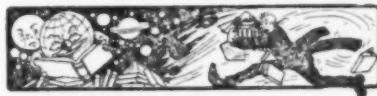
And a life assurance policy against all the encroachments of old age?

Yes, ma'am.

Then you may hang your cane on the insulated peg and proceed to learn along sanitary lines.—Exchange.

Miss Jackson, will you' hab a peach?

No, thanks, I nevah eat peaches, Mistah White; de seeds scratch my froat.—Fun.



## SQUIBS ABOUT BOOKS

"Oh, books, whose eloquence can charm the eye  
When spoken words have lost their power to please,  
Whose printed thoughts do bring us rest and ease  
When all the cold, cold world has passed us by!  
Our childhood friends! what days we used to lie  
Beneath the deep, cool shade of maple-trees,  
And spreading open on our little knees  
The fairy book! And how we used to sigh  
And long to see some Launcelot ride by  
Upon his horse toward the purple sea  
Where Guinevere was waiting! Now, ah, me!  
Though fairy days are past, still books are nigh  
Upon my table, and my friends are free  
To turn the pages as the hours fly!"

This beautiful lyric by Frederic Clarke appeared in one of the Chicago daily papers a few days ago. Since we first scanned it over, it has been smiting on all the chords of memory and emotion, like the strains of some familiar hymn, making sweet harmony where discord is sometimes wont to come.

How tenderly we speak of books. What a never failing well of inspiration they have been in our lives; and with what joy do we look forward to the hour when we can take down from its familiar nook the beloved volume that we delight to read, and forgetting the commonplace, the matter-of-fact wander up and down a world of fancy, and lose ourselves in the grand canons of imagination that we picture and create for ourselves.

"Oh, books whose eloquence can charm the eye  
When spoken words have lost their power to please."

In "The Christian Century" of January 26th there appeared an article under the heading, "Books That Have Helped Me." This article we read more than once, for it savored of our own tender love for the volumes that have become our friends. After mentioning the titles that had been helpful in many ways the author made his closing sentences an apology for not including more of the titles that were really the chums of his solitude.

We believe that these sentences are worthy of repetition, and we make bold to reprint them here, hoping that they may awaken, even in one life, the quickening sympathy they have brought into ours:

"Under the same and other heads I would like to mention a score of others—my friends on the shelves. Even as I write, looking at my books, some of them seem to protest against the omission of their names. What a wonderful companion a good book is. What fellowship with master spirits a well chosen library affords. "God be thanked for books. "They are voices of the distance and the dead, and make us heirs of the spiritual life of the past ages. In the best books great men talk to us, give us their precious thoughts and pour their souls into ours."

*The Bookman*

They that stand high have many blasts to shake them—Shakespeare.



## Among the New Books

### BOOKS RECEIVED.

Doubleday, Page & Company, New York. *The Clansman*, by Thomas Dixon, Jr. 1905. Pp. 374. \$1.50.

The Pilgrim Press, Boston. *The Churches and Educated Men*. Edwin Noah Hardy, M. A. 1905. Pp. 300.

A. C. Armstrong & Son, New York. *A History of Preaching*. Edwin Charles Dargin, D. D., LL.D. 1905. Pp. 564 \$1.75.

Jennings and Graham, Cincinnati. *Tales Told in Palestine*. Rev. J. E. Hanauer. 1905. Pp. 213. \$1.25.

J. B. Lippincott Company, Philadelphia. *On Holy Ground*. Wm. L. Worcester. 1904. Pp. 488. Illustrated.

W. M. Welch Company, Chicago. *Citizenship*. Walter L. Sheldon. 1905. Pp. 466.

The Open Court Publishing Co., Chicago. *The Napoleon Myth*. Henry Ridgeley Evans. 1905. Pp. 65.

The New Philosophy. Arthur Crane. Pp. 47. Published by the Author. 1905. San Francisco.

Henry Holt and Co., New York. *Psychology*. James Rowland Angell. Pp. 402.

*The Clansman*, by Thomas Dixon, Jr., New York. Doubleday, Page & Co. 1905. Pp. 374. \$1.50.

The author of "The Leopard's Spots," which was devoted to a defense of the Southern point of view on the negro problem, has written again in vindication of his section, in regard to the operations of the Ku-Klux Klan. The period in which the story falls begins just before the assassination of Mr. Lincoln. The character of the President is painted in the colors of warm admiration, and the scene of his taking off at Ford's Theater is vividly described. Then follow the dark days of reconstruction, of which more than one leading authority on constitutional history has spoken as the least glorious in our annals. President Johnson was attempting to carry out Lincoln's policy of pacification. The war was over; the South was conquered. There was need of love, not hatred. But there was a strong party of radicals who were bent upon revenge and a program of negro ascendancy in the South. At their head was Thaddeus Stevens, who under the name of Stoneman is the leading character in Mr. Dixon's story.

The narrative is hung upon the slender thread of romance a love story involving the daughter of Stoneman and the son of a Southern house. The scene is laid first in Washington and then in the Carolinas. The picture of the domination fanatical reconstructionists, bent upon negro domination in the South, with the "Great Commoner" at their head, is little less than damning to the memory of several notable names, if true to the facts; and is criminal libel if not. As the plot unfolds, the rise of the Ku-Klux Klan order is traced to the need of protection for the weak and helpless in an era where the law was on the side of violence, spoliation and outrage. Mr. Dixon is thorough going in his hatred and fear of the negro as a factor in

American life. The book like its predecessor, is a political pamphlet. Its facts are presented with greater force, but its romance is less engaging. It will remind the reader of Judge Tourgee's "Fool's Errand," though its view is the opposite one, and its narrative less dramatic.

\* \* \*

*Theophano: the Crusade of the Tenth Century*, by Frederic Harrison. New York. Harper and Brothers. 1904. Pp. 483. \$1.50.

It is a surprise to find Mr. Harrison in the role of a novelist. One is accustomed to much more ambitious and academic writing from his pen. But *Theophano* is a work of ambition after all. It will be read with pleasure by Mr. Harrison's many friends on both sides of the Atlantic, for it is always a pleasure to witness the successful efforts of an acquaintance in a new field.

The book is a historical novel dealing with the efforts of the Eastern Roman Empire, with its capital at Constantinople, to protect itself against Moslem depredations, and to make headway against the infidels in the regions of Asia Minor and Syria. *Theophano* is the name of the chief figure, the wife of the young king. She is beautiful, unscrupulous, daring, and soon wearies of her handsome but indolent lord, whose reckless dissipation soon foreshadows his death. She turns to the strongest of his warriors, fires him with passion and ambition, and upon the death of the king, marries him, against the amazed protest of the court and the church.

The chief chapters of the book are devoted to the heroic exploits of the new king, who pushes back his enemies, widens the domains he rules over, and comes home from every campaign covered with glory.

But the woman, fickle, restless, powerful, plots his undoing, and at last brings him to his death while holding out the rewards of her beauty and the throne to another chieftain. The downfall of *Theophano* is the appropriate conclusion of the story.

As a chronicle of history, the book is full of interest. The pictures of Constantinople, Rome, Seville, Antioch and Crete are admirably drawn. As a story, however, the work is less successful. Its movement is slow and cumbered by a multitude of incidents. The canvas the author has spread is too large to afford him the best opportunity to display his art. If Hawthorne's "Marble Faun" is a guide book to Rome, rather than a story, "*Theophano*" is a chronicle of the court of Constantinople in the tenth century, rather than a novel.

\* \* \*

*By Nile and Euphrates*, by H. Valentine Geare. Illustrated. New York. Chas. Scribner's Sons. 1904. Pp. 346. Price \$3.50.

Mr. Geare was a member of the staff of the Babylonian expedition sent out by the University of Pennsylvania in 1900 to make excavations at Niffer in Babylon. He had enjoyed the advantage of membership in an earlier expedition in 1895, but was prevented by various cir-

cumstances from continuing for any length of time in the work. Later he was engaged with Prof. Petrie in excavations on the Nile, particularly at Behnesheh, Deshasheh and Bahsamun. Equipped with this experience he went out to Babylonia accompanied by Mr. Fisher, and operated at Niffer under the direction of Mr. Haynes, the field director of the work, which was actually in charge of Dr. Hilprecht, who now and then visited the field. The book is an exceedingly interesting narrative of personal experience in the regions of the two rivers. Mr. Geare tells enough about the work itself to reveal not only his own archaeological interest in the excavations proceeding in biblical lands, but to emphasize as well the importance of the work to biblical science. At the same time, he shows how many are the inconveniences and dangers which obstruct the pathway of the men who are opening up to the world the secrets of the ancient empires. Niffer has become well known to readers of current literature on explorations through the results of the various expeditions sent out by the University of Pennsylvania, and especially through the writings of Dr. Hilprecht. The difficulties which the men have to overcome and the causes of irritation against which they have to contend owing to the excessive heat of Mesopotamia the fanatical character of the natives and the perplexing methods of transportation, to say nothing of the personal disagreements that arise, form an interesting chapter in modern scientific work. Mr. Geare's narrative is at times almost formally precise and detailed in its explanation of native manners and customs, but one who is interested in all the facts of Oriental life willingly pardons what seems at first a somewhat unnecessarily prolonged narrative. The illustrations are from photographs taken by the workers on the spot. Interesting descriptions are given of modern Bagdad and the sacred cities of Nejeff and Kerbella, which vie in sanctity with Mecca and Medinah.

\* \* \*

Lessons of the Welsh Revival, an address by G. Campbell Morgan, has been published by Fleming H. Revell Company. Mr. Campbell has studied this revival at first hand, having attended many of the meetings himself. His own experience and ability in evangelism eminently qualify him to interpret this remarkable movement. A friend has authorized the printing of a large edition of this address for free circulation. Within the limit of the edition, copies will be supplied gratis on application to the publishers.

I told him 's shrunk stockin's to my order o' thinkin' was a species of spilt milk 's knowed no turnin'.

### HAVE A PURPOSE.

Live for something, have a purpose,  
And that purpose keep in view;  
Drifting like a helpless vessel  
They can ne'er to life be true.  
Half the wrecks that strew life's ocean,  
If some star had been their guide,  
Might have long been riding safely;  
But they drifted with the tide.

All books mentioned in *The Christian Century* may be secured from this office. We give the lowest discounts obtainable. Write us for quotations on the books you want.

## NEWS AND NOTES

A copy of some book of current interest will be given each week for the best item or list of items of news, either relating to the work of the Disciples or the general religious field. The volume awarded this week is "Life of Henry Drummond," to D. N. W., Baltimore, Md. The volume offered for next week is "Evangelistic Sermons"—Scoville.

See our column "Squibs About Books." It is worth your reading.

Geo. L. Peters of Mound City, Mo., dedicated the new house of worship at Ransom, Kan., February 5. C. A. Butler, singing evangelist, conducted the song service. The dedication was followed by a revival.

W. G. Hearne has been called to the Central Church, El Dorado Springs, Mo., to preach there the coming year beginning about April 1. During the remainder of February and March R. A. Waincott will continue to fill the pulpit morning and evening.

M. E. Harlan, Brooklyn, N. Y., has been assisting H. C. Kendrick in a meeting at Hagerstown, Md. Bro. Harlan has organized a unique prize contest in Brooklyn for answers to questions under the general title, "Problems of Power for Plain People."

E. A. Orr, minister at Saybrook, Ill., has received a call to the church at Mankato, Minn. This is one of the most important churches in Minnesota. The last minister was J. K. Shellenberger.

Next meeting of the Northwestern Ohio Ministerial Association will be held in Central Church, Toledo, O., March 5. G. W. Speer and Clyde Darsie will be speakers of the day.

The church at McPherson, Kan., recently gave a reception in honor of their minister, W. A. Morrison. The event was the celebration of the anniversary of the coming of Bro. Morrison to that church.

The church at Peru, Ind., has rebuilt and enlarged its place of worship. The dedicatory services were held Feb. 19. L. L. Carpenter in charge. \$5,390 was raised, more than enough to put the church out of debt. J. L. Thompson is the pastor.

H. A. Orchard has closed his work at Mason City, Ill., and accepted a call to the First church, Fort Scott, Kans. He was pastor at Mason City four years and is held in high esteem by his people.

O. W. Hern of Hiram College won first place in the state contest at Hiram, Ohio, Feb. 16, and will represent the state in the Interstate contest in May. Hiram has won first place three times in the last four years.

Hiram College will graduate more than forty from its regular courses in June.

The church at Roscoe, Kans., employed J. J. Setliff of Ottawa, Kans., to hold a meeting at Edmund, about twelve miles from Roscoe, where we have no organization. There are forty additions to date. Meeting continues; an organization will be affected. A. R. Poe of Plainville, Kans., has been called for another year.

W. A. Fite has been serving the church at Amarilla, Texas, since the first of last December. The church very generously

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upon  
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you eat.

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gave him a two months' vacation in order that Mrs. Fite might regain her health. They continued the salary while he was away and had deposited in the bank to his credit \$300.

Rev. Wm. J. Dawson, an English Congregational minister, is now engaged in evangelistic services in Boston, Mass. Mr. Dawson was a Wesleyan minister until 1892 when he became a Congregationalist. He is an advocate of the New Evangelism. This, however, with him means the preaching of the love of God as revealed in Christ to men. He appeals to reason and conscience. His preaching sounds more like that of the Disciples of Christ than of any other religious body.

The Highland Street Church of Christ, Worcester, Mass., expects to dedicate its new house of worship about April 1. This has been a great undertaking, and does credit to that band of workers.

Harry Minnick, Lubeck, Me., is now in the evangelistic field—pastor evangelist. He is holding a meeting for Dr. J. M. Van Horn, and the First church of Worcester, Mass.

The church at Everett, Mass., on the evening of Feb. 15 gave its new pastor and wife, Mr. and Mrs. A. T. June, a right royal welcome. About thirty of the Boston church were present. There were many visitors from other New England congregations.

Rev. Howard Agnew Johnston recently delivered an address to the Evangelistic Association of Boston on the subject, "The Evangelistic Church." This was an appeal to those present to be more active in bringing men to Christ. He said, "An evangelical church brings God to man, but an evangelistic church brings man to God."

Dr. Willett is devoting considerable time this winter to University Extension lectures on biblical themes, under the direction of the University of Chicago. He began a series of six lectures at Grand Rapids, Mich., last week on the most important books in the Old Testament. These lectures are given on Tuesday evenings. He is delivering a course on the Beginnings of Christianity at Lewis Institute, Chicago, on Thursday evenings.

The Owensboro (Ky.) Inquirer this week devotes two full pages to the history of the Christian church, whose new building, erected at a cost of \$25,000, was dedicated by Z. T. Sweeney Feb. 26. The paper gives a cut of the church, the pastor, R. H. Crossfield, Z. T. Sweeney, and the officers of the church, and of its various societies.

The March Offering for Foreign Missions should be sent promptly Monday morning, March 6, if it is all ready, to F. M. Rains, Corresponding Secretary, Box 884, Cincinnati, Ohio. Send by bank draft, postoffice order, express order, or registered letter. Please be careful to give the local name of the church when different from the postoffice, and be careful to state whether the offering is from a church, a Sunday school, an Endeavor Society, or an individual.

The sad news of the death of J. R. Johnson, who was killed in a railroad accident Feb. 20, Wiota, Iowa, comes as we go to press.

James Challen finely said, "The cause of missions is the cause of God. It is the chief instrumentality in the propagation of the gospel." It is even so. Without missions the cause of Christ could not make new conquests; it could not hold the ground already won.

## HUMOROUS BOOKS

Oftimes its not medicine you need but a good hearty laugh. Here's a list of titles that were written for no other purpose — trivial perhaps, but worth reading.

**21 cents each,  
postpaid**

### Spots of Wit and Humor,

By Ezra Kendall

21c

### Good Gravy,

By Ezra Kendall

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### Tell It To Me,

By Ezra Kendall

21c

### On a Slow Train Through Arkansas,

By Thos. W. Jackson

21c

### The Jucklins,

By Opie Read

21c

### The Starbucks,

By Opie Read

21c

### Uncle Bob and Aunt Becky at the St. Louis Exposition

21c

Some of the titles here mentioned have sold more copies during the time they have been published than any books published in this country. They are selling to-day by the thousands. They are published at 25 cents per copy. We will send any five titles you may select, *postpaid*, for \$1.00.

**The Christian Century Co.**  
358 Dearborn St., Chicago.

C. A. Freer of Collinwood, Ohio, is giving ten minute talks before his Sunday evening sermons on topics of current and local interest.

A Hospital League has been organized auxiliary to the Ladies' Aid Society of Broadway Christian church, Lexington, Ky. The purpose of the league is to render aid to the hospitals, especially in the matter of making garments. The fourth Tuesday of each month has been set apart as sewing day. Members of the Ladies' Aid Society are admitted to membership at 50 cents per member; other women may become members upon payment of \$1.00.

L. C. Wilson succeeds W. O. Stephens as editor of the Louisiana Christian. Bro. Wilson is a writer of acknowledged ability and a preacher of power. He is at present pastor of the church at Cheneyville, La.

President J. W. McGarvey celebrated his 76th birthday March 5. He preached that morning at the Chestnut Street church, Lexington, Ky.

H. H. Wagner began work at Keensburg, Ill., three weeks ago. Already there have been four additions to the church, two by confession, and two by statement. He reports an attendance of 76 at prayer meeting, and the organization of a Loyal Temperance Legion of twenty members.

"Upward" is the significant title of the helpful four page paper published by B. S. Ferrall of the Jefferson Street church, Buffalo, N. Y.

W. L. Neal of Wooster, Ohio, reports the death of Ira H. Aylsworth (father) Jan. 31, and Clyde Aylsworth (son) Feb. 2, both of pneumonia.

Among the last words that fell from the lips of Alexander Campbell were these, "Europe, Asia, Africa, America." His great soul took in the whole world. He was profoundly concerned for the nations for whom Christ died. These nations must hear the gospel before Christ's purpose will be realized.

If the churches as churches give \$100,000 March 5, the secretaries of the Foreign Society confidently believe that \$250,000 will be raised this year.

Prof. Wallace C. Payne, in connection with his Bible-Chair work, recently delivered a series of Chapel addresses at the University of Texas. Bro. J. W. Lowber is delivering another series at the same institution on the question, "In What Sense Am I My Brother's Keeper?"

Under date of Jan. 11, G. L. Wharton, writing from Jubbulpore, India, says: "You will be glad to know that the Bible College opened two days ago with eighteen students enrolled from seven different stations. We have rented a bungalow until we can get our new building erected. It accommodates the school and the printing press which we have also rented till the money comes for the new press. The facts before us prove that there was no exaggeration as to the great need of these factors in evangelizing India."

C. C. Hill of Roswell, N. M., has been elected Grand Master of the Independent Order of Oddfellows for the State of Missouri, and the church at California, Mo., has given him a unanimous call to return and again become their minister. Bro. Hill's health is greatly improved in New Mexico, and as the church there declines to give him up, he will probably remain with them. During the year he has been there, 117 have been added to the church, a Y. P. S. C. E. has been

## THE VALUE OF CHARCOAL.

**Few People Know How Useful It Is in Preserving Health and Beauty.**

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much-improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

organized that now numbers forty members and about \$1,600 has been raised for all purposes. Church is united and happy and hopeful of still greater things for the future.

W. F. Richardson, pastor of the First Church, Kansas City, Mo., has been granted a three weeks' leave of absence by his congregation on account of a throat trouble which it is believed may be relieved only by a complete rest. He and Mrs. Richardson may go to Southern California about March 1st, and on their return spend some time in New Mexico with their son, Clement; or they may spend the entire time in Florida. The readers of the Century we are sure will join us in wishing Bro. Richardson a speedy recovery and an early return to the great work he is doing in Kansas City.

Mt. Pulaski, Ill., Feb. 23, 1905.—Nine additions in meeting here. House is crowded at each service and we feel that God is blessing our work. The woman's meeting, addressed by Mrs. Williamson, was a great service and one confessed Christ. D. A. Lindsey, pastor. Guy B. Williamson and wife, singers.



## IF YOU HAVE Rheumatism

when drugs and doctors fail to cure you, write to me and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years' standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane.

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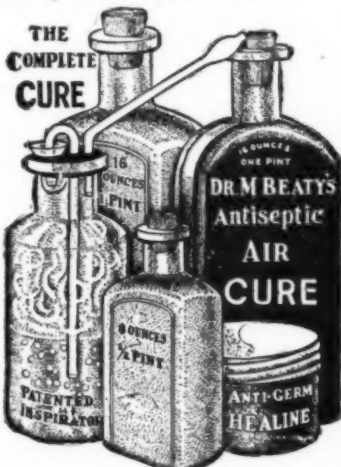
TO PROVE that Daus' "Tip-Top" is the best and simplest device for making 100 copies from pen written and 50 copies from typewritten original, we will ship complete, duplicator, cap size, without deposit on ten (10) days' trial. Price \$7.50 less trade discount of 33 1/3%, or \$5 net

**THE FELIX G. B. DAUS DUPLICATOR CO.,**  
Daus Building, 111 John St., New York City.

Last week the Board of Church Extension received an annuity gift of \$1,000 from Wm. Amos of California. This is the 132d gift on the annuity plan. Since the board began to take annuity money in March, 1898, eleven annuitants have died, releasing the board from paying interest on \$11,000. All inquiries concerning the annuity fund should be addressed to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

## FREE

To introduce my great Antiseptic Aeriform Medication and to prove beyond doubt that it will cure consumption, bronchitis, asthma, catarrh and weak lungs, I will for a short time give *One Month's Treatment Free*, including Inspirator and all medicines complete, exactly as shown in illustration.



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Do not delay, but write at once, and tell me the nature of your lung, throat or head trouble, and how long the disease has had a hold on you. The Month's Free Course is intended to prove the genuine merits of the cure, and costs nothing to afflicted ones, who enter upon a course of treatment.

I will keep in close touch with my patients during the progress of the treatment and will make no charge whatever for my professional services, consultation and all correspondence. Address Dr. Marshal Beatty, Specialist, 363 West Ninth Street, Cincinnati, Ohio.

### EVANGELISTIC NOTES

H. A. Northcutt in a meeting at Davenport, Ia.—32 to date.

The church at Cincinnati, Ia., reports nine confessions Feb. 19.

L. A. Chapman just closed a short meeting at Buffalo, N. Y., with eight additions.

The Mt. Olive Church, Appanoose Co., Ia., reports eleven additions in a recent meeting.

C. R. Neel, in a meeting at Redwood Falls, Minn., added sixty-seven to the church.

Evangelist B. B. Burton is in a promising meeting at Hastings, Neb., with Lucile Park as leader of song.

D. F. Harris closed a meeting at White House, Ohio, Feb. 19, with twenty additions and organized a Christian Endeavor Society. A minister is wanted for half time; write J. J. Bruheman, White House, Ohio.

The Central Church, Findlay, O., has closed a three weeks' revival, resulting in 12 additions. Chas. Darsie did the preaching.

L. H. Stine, pastor at Lawrenceville, Ill., closed a four weeks' meeting with 72 accessions, the majority of whom were men and boys. J. E. Lemmons, a business man of the church, led a chorus of 35 voices.

J. A. Barnett, pastor at Pekin, Ill., is in a good meeting. Twenty-three accessions in two weeks. Chas. E. McVey is doing the singing. He goes from there to Franklin, Ill., to sing for C. A. Burton.

J. W. Hilton just closed a good meeting at Cotner University.

W. L. Neal, Wooster, O., reports 17 accessions at the regular services since Jan. 1.

J. F. Ghormley, in a meeting at Salida, Colo., with F. L. Cook—six confessions and outlook for a great meeting.

First Church, Quincy, Ill., has had 12 accessions during the last month at regular services.

J. S. Beem and wife, evangelists, began a meeting of promise at Fall River, Kan., Feb. 20. They can be had for meetings in March and April.

S. R. Reynolds, Cherokee, Ia., reports three confessions last Sunday and the church is preparing to take the March offering.

H. E. Stevens, Vanwert, O., reports six additions to the church since Jan. 19.

The church at Laurens, Ia., has just closed a successful meeting, 47 additions, G. W. Elliott of Brookings, S. D., did the preaching. J. N. Harker is the pastor. J. W. Landrum led the singing.

C. H. Strawn has accepted a call to the church at Prairie City, Ia.

Guy E. Wingate reports four additions at North English, Ia., Feb. 6.

H. H. Mouniger of Steubenville is assisting the church at North Tonawanda, N. Y., in a meeting.

The meeting which has been conducted at Tabernacle Church, Columbus, Ind., by W. H. Book of Martinsville, Va., closed with 103 additions and the church greatly helped.

The First Church at Akron, O., has just closed a very profitable meeting. There were 47 accessions. I. J. Spencer of Lexington, Ky., did the preaching.

## SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of The Christian Century who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want every one to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

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F. M. Field of Geneva recently closed a good meeting at that place with 28 additions, and 16 the Sunday following.

The church at Milwaukee, Wis., is in a meeting with Mr. and Mrs. J. E. Powell as evangelists.

Three baptisms at Salina, Kan., the last two weeks. David H. Shields, pastor.

F. D. Whorton reports four confessions and two additions by letter at New Kirk, Okla., Feb. 19.

E. T. Murphy of Madieryville, Ind., preached at the new church, the Central, as it is to be called, in Joliet, Ill., Feb. 26. He reports good audiences and great interest.

W. E. Dorsa, singing evangelist (colored) is open for engagements during March. Address him Farlin, Iowa, care of Samuel Gregg.

C. H. Altheide of Bloomfield, Ia., may be secured as singing evangelist in April.

L. E. Sellers, Terre Haute, Ind., sends telegram saying: "Central church gave over seven hundred dollars to-day (Feb. 26) for foreign missions." This church has just closed a great meeting with Allen and Wilson leading. In their work at home they have not forgotten the foreign work. Praise God for churches like this.

## CANCER CURED

WITH SOOTHING, BALMY OILS.  
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers,  
Eczema and all Skin and Female Diseases. Write  
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### VERY FEW PEOPLE.

#### Are Free From Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms.

Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heartburn or sour risings, still others have palpitation of heart, headaches, sleeplessness, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia.

But whatever the symptoms may be, the cause in all cases of indigestion is the same, that is the stomach for some reason fails to properly and promptly digest what is eaten.

This is the whole story of stomach troubles in a nutshell. The stomach must have rest and assistance and Stuart's Dyspepsia Tablets give it both by supplying those natural digestives which every weak stomach lacks, owing to the failure of the peptic glands in the stomach to secrete sufficient acid and pepsin to thoroughly digest and assimilate the food eaten.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment, which anyone can perform for himself in the following manner: Cut a hard boiled egg into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle they will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic, pepsin, diastase and Golden Seal, which mingle with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate.

Dieting never cures Dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 50 cents for full sized package in every drug store in the United States and Canada, as well as in Europe.

Ivan W. Agee of Williamsville, Ill., writes:

"I recently closed a meeting here with home forces exclusively which resulted in 11 additions to the church. All by primary obedience. There has been a total of 15 additions here since the first of the present year, thirty-five added

during my two years' pastorate besides building and paying for a new church at a cost of nearly \$10,000."

We closed a short meeting Feb. 13, 1905, at Mooreland, Ind., resulting in 45 additions to the church. Most of these were heads of families, many of them the leading business men of the town. Immense audiences, many turned away. It looked as if the whole community would have come to Christ could we have stayed longer.

We will begin a meeting at Hillsboro, Ind., Tuesday, Feb. 21. We have two open dates for meetings for 1905; about April 20 and Oct. 20. Address us at Ladoga, Ind.

W. H. Alford and J. Wallace Tapp,  
Ladoga, Ind., Feb. 17, 1905.

#### Iowa Falls, Ia., Feb. 23rd.

Our meeting closed last night. Ten confessions the last two nights—40 additions, 25 confessions, 11 from other religious bodies, 4 by letter and statement. Chas. G. Stout was the evangelist and won many friends by his genial, hopeful, kindly spirit. A beautiful clock was presented him by the church as a token of appreciation. This meeting has about doubled the working force of the congregation, which hopes not to sustain its minister while he gives all his time to the work. We are among a loyal, devoted people and they richly deserve success. C. C. Davis.

The three weeks of special services in the Havana church closed Feb. 20. E. A. Gilliland did the preaching, greatly strengthening the church. His sermons will prove a tower of strength for our future work in this city. H. A. Easton began as leader of song, but was taken ill at the end of one week and returned home. This fact, coupled with the illness of the pastor, which continued during the entire meeting, greatly interfered with the work. Five were added as the immediate result. Louis O. Lehman.

Des Moines (University Place).—Total additions to the church in 1904, 291—80 baptisms. January, 1905, confessions, 24; letter and statement, 30; total missionary offerings for 1904, by the church, as such, \$1,926; by different departments, about \$800. In foreign missionary work the church came to a living link basis and our three auxiliaries also arranged to support their own representative in the foreign field—Miss Daisy Drake. Our first offering of 1905 netted \$250 for Christian education. Think we will make it \$300. This is in addition to large personal pledges, from \$100 to \$500 each, which many have made to the new Bible building. Drake University is close to the heart of this congregation.—C. S. Medbury.

Last week the Foreign Society received another gift of \$4,800 from a friend in Kansas on the Annuity Plan. This is the second gift he has made on this plan.

Michigan Town Ind.—Closed a 17 days' meeting here with M. V. Grisso, Feb. 21, with 7 baptisms. We begin with V. W. Blair at La Fontaine, Ind., the 25th. E. L. Frazer and H. H. Saunders.

Tokyo, Japan, Feb. 2.—I baptized eleven last month, including three who were prepared for baptism by Miss Wirlick. All branches of work growing.—W. D. Cunningham.

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Monday of the week of publication.

## CHICAGO

There were five confessions at Jack-  
son boulevard Sunday.

G. A. Gist of Benton Harbor preached for  
the Harvey church Sunday.

Metropolitan reports four additions.  
Their pastor, Mr. Scoville, returned to  
Paris, Ill., Sunday night where he is  
holding a meeting with 35 additions last  
week.

G. W. Muckley, corresponding secre-  
tary of the Church Extension Fund, spent  
Sunday with the West Side church, Chi-  
cago. The church is preparing to take  
advance steps in its work.

W. D. Ward of Evanston is in a meet-  
ing with home forces. There were two  
confessions last week. The interest is  
growing. The audiences are good.  
Meeting will continue through next week.

Chicago Heights reports one addition  
Sunday. This church held its second an-  
niversary Feb. 22d. The reports were  
encouraging. The church owns a lot and  
expect soon to erect a building. H. E.  
Tucker is the pastor.

The C. W. B. M. auxiliaries will hold  
an all-day meeting at the Englewood  
church Thursday. Dr. McNeill, Miss  
Lura Thompson and Mrs. J. H. O. Smith  
will be present. No one can afford to  
miss the meeting. Luncheon will be  
served at the church.

It was pleasing to the ministers of  
Chicago to have Frank G. Tyrrell of St.  
Louis, and Dr. Ada McNeill present at  
the Monday meeting. Bro. Tyrrell spoke  
briefly but cheerfully. Dr. McNeill said  
the greatest surprise to her is to find the  
ignorance of people about conditions on  
the foreign field. "The duty of the  
preachers," she continued, "is to teach  
the people about the foreign field."

North Side Church—The Sunday school  
is growing in attendance and interest un-  
der the energetic management of the  
new superintendent, W. S. Shearer. The  
Y. P. S. C. E. has formed a Mission  
Study class, to which all members of the

church are invited. The class is under  
the leadership of Miss Vesta Marrs, and  
the first subject taken up for study is  
"Sunrise in the Sunrise Kingdom." The  
church services were of more than usual  
interest Sunday, Feb. 26. Geo. W. Muck-  
ley, corresponding secretary of the  
Church Extension Board, filled the pul-  
pit morning and evening, assisted in the  
latter service by Dr. Herbert L. Willett  
and Chas. A. Young. Bro. Muckley's  
manifest enthusiasm and hope for the  
work in Chicago and especially on the  
North Side is a very great help and en-  
couragement to the North Side Church.

The Fourth Street church in Covington,  
for which J. W. Hagin now minis-  
ters, is undergoing repairs and redecoration.  
Additions are reported constantly.

James Leslie, the oldest member of  
the Central church, Cincinnati, and for  
many years prominently known among  
the Disciples of that city, died last week.  
He was until about a year since president  
of the Mechanical Institute of Cin-  
cinnati. He was more than eighty years  
old. He was a familiar, beloved and  
venerable figure at the Central.

## Two Ways

Have you noticed a difficulty in breath-  
ing—short quick breath—when you are  
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Neglect it a little while and you will  
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The world seems to be divided into two  
classes; those who board, and envy those  
who keep house, and those who keep  
house, and envy the boarders.—Atchison  
Globe.



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## CORRESPONDENCE

Christian Century:

Please give me a little space to say that you are furnishing your readers some intensely interesting articles. Of course, everything that McLean writes is pure gold; but I wish to say to A. B. Philpott, "I am with you from beginning to end, especially the end, of your article, 'A Trumpet Call to the Children of Light.'" Let me repeat with emphatic endorsement the following sentence, which is truly an apple of gold in a basket of silver: "I say to you that it is time for some one to rise up and tell us that what we call convictions are mostly nothing but prejudices, which we can well afford to part with if by so doing we may bring together the broken fragments of the one glorious and united church." Jarvis College, Texas. Addison Clark.

Dear Century: I wish to send to your readers the heartfelt request that they will immediately join with a number of us in fervent prayer that the coming March offering may be according to the will of God. We know that He desires not the death of any, but that all may come to repentance and eternal life. He desires also that His children may have fellowship in making known the gospel to the ends of the earth, "His saving health among the nations." Our Lord taught us to pray earnestly in our closets: "Thy will be done in earth," and promised to reward us openly. "We know that if we ask anything according to His will He heareth us." Sincerely yours,  
Feb. 25, '05. I. J. Spencer.

Stephen A. Hoyt was born in Saugerettes, N. Y., July 27, 1834. He came to Eureka, Ill., in '58. In '61 he enlisted in the army under Capt. O. A. Burgess. He fought in the battles of Fort Donelson and Pittsburg Landing, being wounded in the latter. He served as Second Sergeant in the signal corps, and clerk in provost marshal general's office. At the end of three years' service, he returned to Eureka and Oct. 3, '65, he married Miss Rutilla Gillum, who survives him after nearly forty years of most happy and devoted companionship. Soon after their marriage they moved to Forrest where he obeyed the gospel under the preaching of W. A. Pointer. He was a

most devoted Christian, deeply interested in all our great enterprises and helpful to them. He was a trustee of Eureka College for many years, and a donor to its funds.  
J. G. Waggoner.

Lemuel K. Close died at St. Louis, Mo., Feb. 15, 1905. While he lived an unpretentious life he constantly manifested those traits of character which in the sight of God are of great price, is a blessing to any community, and does honor to the name of Christ. In all his relationships in life he was sincerely honest, patient, ever ready to help his brother, and pure in heart. He leaves a widow to mourn the loss of his companionship.  
W. W. Hopkins.

### CENTERVILLE, IOWA.

Geo. A. Campbell was with me in a meeting nearly a week. He was called home by the serious illness of his little boy, and the meeting closed Sunday night. We were in what promised to be one of the best meetings we ever held. While we did not secure Bro. Campbell as an evangelist he proved to be a man of great power in touching lives; he combines the intellectual with heart-power. There were ten additions as a result of the meeting. Centerville church much regretted his enforced departure from us, and pray for the complete recovery of his child.

Feb. 21.

F. L. Moffett.

Chillicothe, Mo., Feb. 22, 1905.

W. C. Adams, a faithful member of the church at Chillicothe, Mo., gave one thousand dollars, Feb. 21, to various missionary enterprises. He apportioned it as follows: Special work in Japan, \$250; church extension, \$200; F. M. Rains, F. C. M. S., \$170; Benj. L. Smith for the A. C. M. S., \$100; Mrs. O. C. Shedd, for the Babies' Home, St. Louis, \$100; Ashley S. Johnson, for the School of the Evangelists, \$100, and eighty dollars to other causes. Mr. Adams is a man of limited means, who, after selling his farm at a good price felt that he wanted to do something practical for the Lord's work.  
James N. Crutcher.

### DEDICATION, NEW CASTLE, PA.

The Central church at New Castle, Pa., better known as the Long Ave. church, was dedicated January 8. This new church building, the second dedication conducted by the writer in New Castle within a year, is a handsome structure, worth in the neighborhood of \$25,000. It

has almost a score of class rooms, a large auditorium with gallery and is in all respects a most complete house of worship. On dedication day, there remained \$4,200 of indebtedness against the property. Four thousand five hundred was subscribed to meet this indebtedness. F. M. Biddle, the pastor of the church, began his work with the congregation on the day of dedication. The building enterprise was inaugurated by W. D. Trumble, now pastor at Meadville, Pa. John A. Joyce, evangelist for the state of Pennsylvania, filed the time between the departure of Bro. Trumble and the coming of Bro. Biddle. Thos. W. Phillips, known to our entire brotherhood for his generous benefactions, was present at all the services and to him is largely due the growth and prosperity of this congregation. Bro. Phillips is a member of the First church, but no enterprise of our people in New Castle is foreign to him. The First church with its pastor, W. L. Fisher, and the Seventh church with its pastor, Bro. Stiffler, were present and participated in the services of the day. The fellowship of the New Castle churches is a very great delight.  
Bethany, W. Va. T. E. Cramblet.

A Woman  
not  
Beautiful  
at 40  
has only  
Herself  
to Blame



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## IN SPITE OF FIRE.

The splendid new church building at Brazil, Ind., was burned to the ground. The minister, E. L. Day, says: "Our burdens are great, but with God's help shall immediately rebuild. Shall observe the foreign offering as usual and will do our best." This ought to be a splendid example to all our churches. No church can afford to neglect the offering. Let every church in our whole brotherhood join with Brazil, Ind., in making an offering for the evangelization of the world.

## BLOOMINGTON, ILL.

The meeting at the Second church, Bloomington, Ill., which began Jan. 8 and closed Feb. 22, resulted in 104 additions, 75 by baptism, 16 by letter and 13 by statement. Brother J. H. Gilliland did all of the preaching and it goes without the saying that it was of the very best. Brother H. H. Saunders of Indiana was with us two (2) weeks as song leader, but otherwise the music was by home forces.

The meeting was in every way the greatest we have held.

There were 14 couples, man and wife, 18 others of mature years, 11 young men, 11 young women, 21 boys and 15 girls from 10 to 15 years of age.

In all due respect to Brothers Charles Reign Scoville, Allen Wilson and W. E. Harlow, all of whom have held successful meetings in this city and all of whom are loved, still we believe that our pastor, J. H. Gilliland is the greatest evangelist in the brotherhood. He is now in his eighteenth consecutive year as pastor in this city and in the meetings held in this city he has taken over eleven hundred into the church, to say nothing of the hundreds taken in at the regular services and in the great meetings held all over central Illinois, in which meetings he is always successful.

Feb. 23.

Geo. W. Nance.

## OHIO INKLINGS.

Remember March 5th and keep it holy. S. J. White has gone to Trenton, Mo., J. D. Lawrence from Lima to Lahoma, O. T., and A. M. Growdere of Hamilton to Carbondale, Ill.

We hear good reports from Kent. Their new pastor is A. A. Doak and is doing good work.

A Foreign Missionary Rally will be held in the W. Fourth Avenue Church, Columbus, Wednesday, March 1. Sessions at 10 a. m and 2 p. m.

W. A. Harp, pastor at Springfield, with Percy H. Wilson as evangelist, recently closed a splendid meeting with his church. There were 31 confessions and 14 received by letter.

T. E. Winter occupied the pulpit of the North Fairfield Church on Lord's Day morning, Feb. 12. Hugh Wayt, their pastor, is held in high esteem among the church there and is accomplishing a good work.

The Elgin church is being led in an active campaign for souls by Evangelists James Small and L. F. Daugherty. Jno. P. Sala, their pastor, is an earnest, energetic man and from their united efforts we expect great things.

The meetings at Greenwich continue with increasing interest and attention. The Methodist and Congregational churches dismiss their Sunday night services and unite with us. Bro. Hugh Wayt of North Fairfield is doing the preaching and doing it well. There have been four confessions.

The Ministerial Association of the Sixth District will hold its next meeting in the Mansfield Church at 10 a. m., Monday, March 6. The following subjects will be considered, in papers or addresses of fifteen or twenty minutes length, by the mentioned brethren:

"The Needs of the District," O. L. Cook; "The Relation of District to State Work," Hugh Wayt; "What We Are Doing and What We Ought to Do," B. C. Piatt; "The Best Way to Observe Children's Day," Bruce Brown. Special preparation of these addresses is expected and a full attendance of the pastors of the districts is desired.

Chas. Darsie of Paulding has accepted the work at Urichsville, where Jno. E. Pounds and wife are now engaged in a meeting. Bro. Darsie expects to be on the ground before Bro. Pounds closes his meeting.

Greenwich, O.

T. E. Winter.

## BALTIMORE NOTES.

The last monthly report of our churches was as follows:

O. T. White, Twenty-fifth Street church. Interest increasing. Preparation for a meeting to begin the middle of April.

David N. Wetzel, Fulton avenue. One added by letter.

A. B. Abbott, Harlem avenue. Two baptisms, one by letter.

Peter Ainslie, Christian Temple. Short meeting, home forces, six baptisms, two by letter, two by statement.

Our young people are busy preparing for the great Endeavor Convention to be held here July 5 to 10. The most extensive preparations are being made and we extend to all a most hearty welcome. A. B. Abbott is a member of the Executive Committee; for any information write him, or the secretary, W. M. Robinson, Y. M. C. A. Building.

Our ministers accepted an invitation from the Baptist Conference of the city

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Do not fail to attend the C. W. B. M. quarterly meeting at the Englewood Christian church, Thursday, March 2d. Dr. Ada McNeill, Miss Lura V. Thompson and Mrs. J. H. O. Smith will speak. All day session.

Have you read the startling truths contained in the book entitled  
**FROM THE BALL ROOM TO HELL?**  
A Daring Woman's Experience. 32 cents, postpaid. Agents write  
Sorenson, G. W. NOBLE, Lakeside Building, CHICAGO.

to meet with them in regular meeting Feb. 6, to hear a paper from Dr. Winbiger, of Washington, upon the subject, "The Agreement and Disagreement of Baptists and Disciples." The subject was handled in a courteous, fair and scholarly manner. After the reading and the discussion that followed, all were agreed that there was no good reason why the two bodies should not be one. May we continue this agitation and education until this is a reality.

D. N. Wetzel.

### NORTH YAKIMA, WASH.

Christian Century—After closing the meeting at Ada, O. I came here to North Yakima to assist Bro. Morton L. Rose in a meeting. This is the second time Bro. R. has been called to the pastorate of this church. The church and people of the city are standing by him in his great work for Christ in this city. He is a tireless worker, and one of the men every one can tie to. I have been here now five days with twenty-five additions to the church. Good audiences.

Bro. Victor Dorris held a successful meeting at Walla Walla, and Bro. McConnell held a meeting at Albion. Bro. Green has been doing some excellent work among the churches in the country in Yakima county. His wife is a good preacher and his boys are good singers and all together do much to build up the Church of Christ.

We expect to have an all day meeting here next Thursday. The pastor of the Presbyterian church is to lead one hour. The pastor of the Congregational church will lead one hour, the pastor of the Church of Christ will lead one hour, the pastor of the Baptist church will lead one hour, and a brother who does not hold membership in any church will lead one hour. The bell will ring every hour. The pastor of the M. E. church did not have time to take an hour with us, but seems very friendly about the work.

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### Glenn's Sulphur Soap

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Bros. W. E. Harlow and St. John are in a good meeting in Eugene, Oregon. They had thirty-five additions in ten days. Eugene is one of the greatest fields in this country for great meetings, as the Bible College and State University are located there. I held a two weeks' meeting there once and found it a good place to work.

Bro. Hugh Wayt is in a good meeting at Greenwich, O.

This is a great country, and is being filled up with eastern people as fast as they can come. Land is high here and going higher. We are having sunshine and dusty roads while you are having cold and ice, snow and storms there in Chicago.

Send on Christian Centurys.

Feb. 17.

J. V. Uppike.

### NEBRASKA SECRETARY'S LETTER.

The meeting at Clay Center, Simpson Ely, evangelist, is developing a deep interest. There have been 12 additions. Everything points to a most successful work.

Bro. J. E. Wilson reports a number of additions at Wray, Colo.

The Union meeting at Fairbury has thus far netted to the Christian church, H. C. Holmes, pastor, 59 baptisms. There have been close to 100 additions there since the first of January.

The Union meeting at Harvard, led by Melvin Putnam and Miss Egbert, resulted in 79 additions to the churches. Thirty-two came into the Christian church. V. E. Shirley is the pastor.

C. F. Swander has located with the church at McMinnville, Ore. Has a fine house—one of the best in the State—and a devoted membership of 250.

Evangelist Whiston will close his meeting at Kearney on the 21st. The plan to close last week was carried out, but a message from Eddyville saying that diphtheria had broken out so as to close all public meetings, changed matters so that he remained at Kearney over Lord's day. Will go to Elwood and be there doubtless at the time of printing this letter. The results at Kearney were 25 with two nights to hear from. The last additions were largely men, which is what the church stood most in need of. From this work it is hoped that Kearney will soon be self-supporting. J. W. Johnson of Iowa was called to the work, and we are hoping that he will accept.

After Elwood, probably Minden. The plans are making to enter Norfolk this

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spring. This matter has been delayed by unexpected matters, but things are now in a fair way to culminate in a meeting, and the brethren there are some of them anxious for the work to begin again.

G. T. Burt has closed his work at McCook. The church has had more than it could carry financially. They are trying to get even while maintaining the weekly meeting themselves.

J. H. Reeves, preaching half time at Norman, reports work also at Logan and Pleasant Plain. We have no congregation at either place.

C. V. Allison will supply at Cozad on the 26th with a view to locating there. Bro. Allison has been preaching half time at Palmer and taking some school work at Central City.

O. A. Adams was in Lincoln last week, and reports a possible effort to organize a congregation at Litchfield, where we have a number of families.

Bro. Schell will return later to Strang and probably be able to organize a congregation there. There are a good many families there that are now ready to go to work.

Overton is having a good meeting with B. E. Coonradt and wife as evangelists. Bro. Adams, the pastor, supplied for Bro. C. at Edgar.

North Platte brethren are still striving toward a new house. A subscription list is being circulated. Regular weekly meetings are being held and the church is by no means dead.

J. H. Darner has been supplying at Cozad since Bro. Hester left them. Bro. Darner is a pioneer in that country and has had largely to do with the formation of the work in Dawson county.

J. K. Hester was called to Cozad by the serious illness of his mother-in-law, Mrs. Hamilton. His work is now in California.

T. J. Van Horn is the preacher at Gering. Owing to lack of support he is engaged in farming, but gives all his time to the church on Lord's days. The church there has had and is still having a hard struggle.

An appeal came to the P. S. committee from South Dakota for a minister for Lead in that state. The railroads run in such a way that this region is nearer to Nebraska than to the eastern part of the state of South Dakota. There is a small congregation at Lead and in need of an energetic worker to guide them. Is there a volunteer?

The South Omaha work is being pushed forward by G. W. Burch.

District conventions begin in April. No. 1 the first week, No. 2 the second week, No. 3 the third week. Secretaries should get busy.

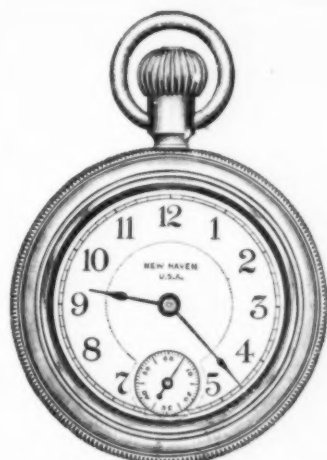
The meeting at Brownville, held by the pastor, J. W. Sapp, resulted in nine confessions, three reclaimed, and three from the Methodists. The next event with that church is the district convention of No. 1 that will be held there the first week in April.

District No. 2 is to meet with the First Church in Lincoln the second week in April. Delegates of 25 or more from one place can get a rate of one and one-third fare. Get up a good delegation from your place.

H. E. Motter of Craig would like to exchange meetings with some other preacher. Write him.

M. D. Baumer of Cortland, Nebr., will be ready to take full time preaching after May 15th.

H. G. Wilkinson will start for the states as soon as the rainy season in



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Porto Rico sets in. He has been gaining during the fine weather prevailing there. There is an effort being made to have Dr. Alton and wife take the work. In order to do this some one will have to take the doctor's work. Another Nebraska preacher is being talked of for that place. We expect to have Bro. Wilkinson and family in Nebraska again.

The First Church at Lincoln voted to become a living link church in foreign missions provided the necessary funds can be raised. Miss Olive Griffith will be their missionary. The result of the canvas for funds will be announced later. N. S. Haynes is the pastor.

Is there anything wrong with Nebraska as a missionary state?

Lincoln.

W. A. Baldwin.

#### DEDICATION, SQUIRREL HILL, PITTSBURG.

On Lord's day, Feb. 12th, the new church building of the Squirrel Hill congregation in Pittsburg, Pa., was dedicated with appropriate services. This is one of the newer congregations of the city, but its growth and present promise warrant the belief that it must stand in the front in all good work. In July of last year, Bro. Geo. W. Watson, soon after graduating from Bethany College, became the minister of the congregation. The matter of building a new house soon engaged the thought of the pastor and people. The building dedicated Feb. 12th is of brick and pressed stone. It has all the modern furnishings of a city church, including baptistry, oak pews, dressing rooms, Sunday school rooms, parlor, study, dining room and kitchen. The building complete, exclusive of lot, cost \$8,000. Four thousand of this had been provided for before dedication. It was the writer's privilege to assist in the

dedication service, preaching three times and giving opportunity to those present to participate in providing for the remaining indebtedness. Four thousand dollars was called for and in the evening when the cash and pledges were counted it was found, to the great delight of the workers, that \$6,138 had been pledged. Midst great rejoicing, the church was appropriately set apart to the worship of God. The success of this enterprise is largely due to the zeal, tact and untiring energy of the pastor. We were assisted on dedication day by John A. Joyce, W. R. Warren, C. L. Thurgood, L. N. D. Wells and other Pittsburg pastors.

Bethany, W. Va. T. E. Cramblet.

#### LABOR AND WAIT.

Of all the lessons the young man who would succeed in life has to learn, one of the hardest and most indispensable is that which the hero of Blenheim, Ramillies and Malplaquet so thoroughly learned—the lesson of patience. "To know how to wait," says De Maistre, "is the secret of success." "He that can have patience," says Franklin, "can have what he will." In business, at the bar, in medical practice, in the ministry, and in every other calling, the secret of success is, not in brilliancy of talents, in promptness of action, or even in energy, needful as that is, but in ability to bide one's time. Time is an important element in all solid achievement. The fruits that are best worth plucking ripen slowly; therefore the man who would win a great and lasting success must learn both "to labor and to wait." He must put his faith, not in brilliant genius, in tricks and devices, in occasional splendid spurts and dashes, but in regular, measured, persistent

effort—unvarying and never-failing—not necessarily slow, but never made at a faster rate than can be maintained to the end, "reminding you of the steady, never-accelerated movement of a great engine's eccentric-beam."—Success.

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